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Rev. E. B. Otheman 4 W 24th

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THE QUARRY AT BAYENO.

A thousand ages has this cliff
Looked down upon the sea,
Each morning bathed in double light,
Each evening wore its crown so bright,
But knew not why 'twas made to be.

The others wore their robes of vines,
With forests crowned the head,
At dawn heard birds about them sing,
At eve the maiden's laughter ring,
But this was cold and dead.

Then came the piercing pain of drills,
The rending powder's thrust
That shattered rocks like earthquake's shock,
And hurled in fragments rocks
Its dazzling crown into the dust.

But now it looks o'er leagues of bloom,
And in fair Milan's heart
Sees its rent rocks a perfect whole,
Expressing hopes of human soul
Of very love and prayer a part.

Of faith divine, touch eyes of stone,
In fancies claim to see
The rising fane, by God's high plan
Built from ourselves, in sight of man,
The temple of eternity!

CHRIST'S DEMAND FOR WHOLE-HEARTED SERVICE.

BY REV. DANIEL WISE, D. D.

The ages have produced but one
faultless man — the Lord Jesus. Every
human virtue bloomed in His
earthly life; not one was missing.
He was defective in no high quality
proper to man, neither had He any
virtue in excess. The symmetry of
His character was perfect, its beauty
undiminished by a solitary imperfection.
Hence it is that He excites the
wonder and commands the admiration
of mankind.

Nevertheless, when He is presented
as a model to be imitated, as an ex-
ample to be followed, multitudes de-
cline. Even many who call them-
selves His disciples, secretly, if not
openly, protest against being bound
to live up to such a lofty ethical
and unselfish standard as His exalted
character. They are willing, they
think, to follow Him at a distance, to
be partially conformed to His image,
to do many things which He requires;
but they shrink from complete con-
formity and unconditional obedi-
ence as exactions on their self-will
and selfish affections too severe to be
levied on men living, as they do, in a
world the spirit and practice of
which are so incurably hostile to the
spirit and law of the holy Jesus.
They probably would not dare to put
their inmost thought into words, but
they do whisper in the chambers of
their souls the rebellious idea that the
requirement of complete conformity
to the law of Christ, if not arbitrary,
is, at least, in a measure, unnecessary.

This thought is as foolish as it is
disloyal. The Gospel in demanding
complete submission to the Master,
exactness not a jot or tittle more than
is essential to right human charac-
ter, than is absolutely necessary to
the peace of a man's conscience and
the permanence of his virtue. Less
than entire conformity, deliberately
chosen, is rebellion, is sin; and there-
fore involves guilt and consequently
separation from God. And even
where one's deficiencies are caused by
the pressure of unsanctified desires
excited by strong temptations, they
demonstrate a weakness which, if not
healed, is likely to become what a de-
posit of morbid matter in the lungs
is in the human body — a source of
corruption to the entire character.
It represents a fracture in the charac-
ter, and, as the proverb says: "The
cracked pitcher is easily broken."

This truth will be further obvious
to him who reflects that Christian
discipleship is a service, a voluntary
consecration to duties which cover
the whole nature of man. It is the
enthronement of Jesus in the affec-
tions, the surrender of self-will to
God's will, which is deliberately ac-
cepted as a supreme principle domi-
nating every passion, appetite, desire
and act. It is unconditional, loyal,
glad acceptance of the lordship of
Christ.

The Master permits no rival in the
heart over which He is invited to
reign. Indeed, He must rule or He
must abdicate. And this, not merely
because it is His right to reign,
but because, from the nature of the
case, voluntary disloyalty to Him is
an act of self-surrender to the very
selfishness which is destructive both
of His authority and of the beauty,
dignity and purity of human charac-
ter. No man can serve two masters,
is an irreversible decree in the spirit-

ual kingdom. Hence, though one
may fall into sin under strong solici-
tations, and find healing through peni-
tence in the precious blood of
Christ, yet when one undertakes to
be less than wholly devoted to Christ,
to make even the least compromise
with "the world, the flesh, or the
devil," one thereby withdraws one's
neck from the yoke of Christ, invites
the return of one's once crucified self-
ishness to its old supremacy, and en-
ters upon a career of spiritual de-
clension and self-corruption.

These principles are strikingly il-
lustrated in the Biblical sketch of that
most problematical character in sac-
red story, Balaam. When first in-
vited to go with the elders of Moab,
he, as was proper, consulted the will
of God. To that will, as soon as re-
vealed to him, he promptly deferred,
and sent an absolute refusal to go to
the court of Balak. Yet even at that
time he seems to have permitted a
covetous desire for the proffered re-
wards of the king to enter into con-
flict with his sense of obligation to
obey God. He began to feel blindly
around in search of a method of serv-
ing two masters. But thus far God's
will dominated over his conflicting
avarice, which, however, he must
from that hour have strengthened by
dwelling with much thought on the
king's liberal offers. Hence when the
ambassadors returned, his covetous-
ness had so far prevailed as to in-
duce him, instead of dismis-
sion promptly, to seek permission of
God to go to Moab. This he seems
to have obtained; yet so strong had
his covetous desires become by this
time, that the Searcher of hearts re-
strained him while journeying, by
the miracle of the speaking ass, from
yielding to his apparently growing
purpose to purchase, if need were,
the gifts of Balak, by cursing Israel.

That miracle roused his fears so that
he suffered himself, much against
his own will, to be a divine mouth-
piece to utter one of the most beau-
tiful of recorded prophecies. But hav-
ing yielded thus far to his fear of the
divine Majesty, he proceeded to illus-
trate his own inward wickedness,
now grown to be dominant over his
religious convictions, by meanly
teaching Balak how to seduce Israel
into sin by which they brought upon
themselves, at least in part, the very
curse which he had been divine-
ly withheld from pronouncing upon
them. Thus by declining to be wholly
the servant of the Lord, this man
corrupted himself, and finally perished
by the avenging sword of repentant
Israel. And from the field of his
slaughter there comes a clearly-
defined echo of God's irrevocable
law, "No man can serve two mas-
ters."

The chain is no stronger than its
weakest link, and the weakest point
in a disciple's character is the meas-
ure of its strength. But how may
that weakest point be detected? Eas-
ily enough by him who studies him-
self. It will be found precisely where
some stalwart passion or appetite
presses most heavily against the will.
In Balaam and Judas it was where
their covetousness overcame their
sense of duty. In David and Solo-
mon it was where their sensuality led
them into shameful transgressions. In
Peter it was physical cowardice that
overcame his loyalty even under the
very eyes of his Master. In all
cases it is where some wrong affection
emasculates the will of its resisting
power. It may always be found in
what Paul designates "the sin which
doth so easily beset us." To that sin,
therefore, he who aims at Christ-like
character must give no quarter. With
it he must make no compromise.
His choice lies between conquering it
or being conquered by it, and thereby
forfeiting his Christian character. By
conquering it he will strengthen his
character immeasurably and bring
himself into the ranks of his Lord's
most faithful servants — of those
noble spiritual athletes to whom John
said, "Ye have overcome the wicked
one."

Influence all may and must give. Un-
conscious as we may be of the good or
evil character of it, it is all-pervading.
We may hear, think, and talk to advance
the kingdom of our Lord. Purity of
heart will beget purity, a strong, well-
directed purpose will inspire another
soul, interest in all the work of the
church gives life and vigor to the
whole.

THE REAL ISSUE IN THE CASE OF
DR. THOMAS.

BY PROF. MORRIS B. CRAWFORD.

After all that has been said con-
cerning the expulsion of Dr. Thomas
from the Rock River Conference, it
remains a question whether there has
yet been any fair discussion of the
issue which most deeply interests many
of the thoughtful men of the Metho-
dist Church. The prosecution have en-
deavored to convict Dr. Thomas of
heresy, assuming that the proclama-
tion of heretical opinions, in what-
ever degree, was an offense against
the laws of the church, punishable by
nothing less than expulsion. The de-
fense have argued mostly, it seems to
us, on the basis of technicalities, to
prove that Dr. Thomas was not a
heretic. Now just what constitutes
heresy is not, unfortunately, very
well defined. But it would be safe to
say that an overwhelming majority of
any General Conference of the Metho-
dist Church would vote that Dr.
Thomas' understanding of the Article
of Religion concerning the Atonement,
perhaps also of that concerning
Inspiration, was not the fair, legiti-
mate interpretation of those articles.
Equally strong would probably be the
condemnation which the same body
would pass upon Dr. Thomas' teach-
ing concerning future punishment. If
this disagreement with the majority
of the representatives of the church
constitutes heresy — and that, for the
practical estimate of a man's status,
it does, seems to us pretty clear —
then Dr. Thomas is a heretic, and his
friends might as well frankly admit
it.

If this be so, ought not the ques-
tion concerning Dr. Thomas to have
taken this shape: Are his teachings
characterized by such a degree of her-
esy as to make his continuance in the
Methodist ministry undesirable? This
question seems to us to be the vital
one, and any one who knows the re-
ligious attitude of the younger half
of the ministers in any of the so-called
evangelical churches, will know that
questions similar to this will in the
near future come up for formal or
informal decision in multitudes of
cases.

That a church should find among
its more thoughtful ministers many
who differ more or less widely from
the majority on points of doctrine,
even on those which the majority
count vital, is only an indication of
normal growth and development. Few
will venture to maintain that the
Methodist church, or the Congrega-
tional church, or the Baptist church,
of to-day should be satisfied with the
same views of Christian doctrine
which its adherents held a century
ago. No one will deny that the
change which, within a hundred
years, has shortened our creeds or
broadened our interpretation of them,
has been due to the few men who,
loyal at heart to the church of their
childhood, have moved on in advance
of the majority to occupy positions
which, twenty or thirty years after
their time, were to be universally
accepted. These men thought for them-
selves, and spoke out, judiciously and
reverently, yet clearly and boldly, the
new truth to which their thinking
brought them. To these men, "heret-
ics" though they have always been
called, the church owes every step of
progress it has made.

Now there are two ways in which
the church makes room for such men
— first, by modifying the expression
of its articles of faith; second, by
allowing increasing liberty of private
interpretation of those articles. In a
church as large as the Methodist,
changes of the former kind are made
very slowly. Large bodies of men
are naturally, if not necessarily, very
conservative in their united action.
All the more reason, then, that a
church like the Methodist should al-
low great freedom of personal inter-
pretation of its Articles of Religion.

Furthermore, a man who believes
in the form of government and the
methods of work adopted by the
Methodist church, whose sympathies,
associations, and traditions bind him
closely to that church, has a claim
upon the fellowship of Methodists
which ought to make them hesitate to
expel him from their number. He
may not be a Methodist as we count
Methodists fifty or a hundred
years ago, but he may be, neverthe-

less, the legitimate descendant of those
honored ancestors; he may be a legiti-
mate type of what, under the influ-
ence of advancing culture, under the
pressure of modern requirements, the
Methodism of olden times could have
developed into to-day.

Now, whether the Rock River Con-
ference reached the right decision in
the special case of Dr. Thomas, is
not necessary here to discuss. Twen-
ty-five years from now it will proba-
bly seem very strange that such ser-
mons as those from which he quotes
in his able defense should have been
voted "unsafe" or "demoralizing"
by the Methodist church. But there
may have been reasons favoring the
decision which do not appear at this
distance. What we contend for is,
that many men, on account of their
early training, bent of mind, or social
relations, may be more useful in the
Methodist church than anywhere else,
while yet differing openly, to a con-
siderable degree, from the majority of
the church on some points of doctrine.
It is only a conscientious belief in the
legitimacy of such a compromise which
keeps many men in the ranks of the
Methodist ministry. How great lati-
tude should be allowed in this direc-
tion must, of course, be decided in
each special case. But that generous
latitude is not only allowable, but
necessary to the proper development
of the church, we do most heartily be-
lieve, and regret exceedingly that the
trial of Dr. Thomas has not been con-
ducted on this basis.

Wesleyan University, Middletown, Conn.

FRENCH METHODISM.

BY GEO. JNO. STEVENSON, M. A.

The record of the history of Metho-
dism in France reads most like a
new chapter of the Acts of the Apo-
stles. It is just one hundred and two
years since the first Methodist ser-
mon was preached to French people,
but the sermon was delivered in En-
glish and was interpreted. The
preacher was a layman, who had
traveled from Newfoundland to Jer-
sey, one of the Channel Islands di-
rectly opposite the coast of Nor-
mandy, in 1779. Shortly after-
wards, a small company of English
soldiers was sent to Jersey, and
among them were some of the Metho-
dist converts of Captain Webb, one
of the earliest promoters of Methodism
in New York. Like those in
Caesar's household, these soldiers did
not hide their religion; they spoke
freely to the inhabitants, and soon
found willing and interested listeners.
The result was, directed by these
"men of war," a small society was
formed, and the members sent to Mr.
Wesley for a preacher to reside
among them. Happily the right man
was ready to enter the field, and in
the person of Robert Carr Bracken-
bury, a Lincolnshire squire, who
could preach in French, the infant
cause in Jersey was much encour-
aged. In 1785, the society was
greatly helped by a visit from Dr.
Coke. The work soon spread, and
in 1786 Mr. Wesley sent young
Adam Clarke to assist Mr. Bracken-
bury. Taking deep interest in the
work, in 1787 Mr. Wesley spent a
fortnight in the islands, with Joseph
Bradford as his companion. Mr.
Wesley gathered large congregations
to hear him every evening, and the
record which might be written of the
work from 1785 to 1787 abounds in
incident and interest, which must be
passed over.

Among the early converts was a
young Frenchman named Jean De
Quetteville, who soon after his con-
version began to preach in French,
which was more acceptable than the
unpolished French of either Mr.
Brackenbury or Mr. A. Clarke, al-
though the expertness of the latter in
the language proved to be, some few
years afterwards, a great blessing to
himself personally. In 1790, Mr.
De Quetteville devoted himself to the
work of the ministry in French, and
he was sent to Normandy, with Mr.
John Angel, where they found small
congregations of Protestants, and
joining them, began their labors by
relating their personal religious ex-
perience. This awakened feelings
of sympathy, and the people anxiously
desired more information as to the
plan of salvation. To meet their
wishes, William Maley, a lay preach-

er, was sent into that part of France,
and was ordained by Dr. Coke to
minister in the Word and ordinances.
At Courcelle, the work was formally
commenced in 1791, just after Mr.
Wesley's death, Dr. Coke then going
on to Paris with Mr. De Quetteville,
hoping to open a mission in the cap-
ital. At that time infidelity and vice
were rampant; religion had fallen to
the lowest condition, so that a church
which would hold two thousand peo-
ple was offered to Dr. Coke for \$750
a year; but a few weeks convinced
the earnest little Doctor that Paris
then was no place for Methodism.
The violent and persistent opposition
to Mr. Maley in Normandy broke
down his health; and his premature
death, followed by the terrible Revolu-
tion directly, extinguished the cause
of Methodism for a time. But
the seed which had been sown was
not allowed to die, though it might
not be seen to grow. Divine Pro-
vidence opened a way which no one
could have foreseen.

The war with the first Napoleon
during the opening years of the pres-
ent century, led to the capture by En-
gland of thousands of French soldiers.
These were detained as prisoners and
were lodged in eleven large ships
kept in the river Medway. In 1810,
Rev. William Toase, an English
Methodist preacher then residing in
that locality, obtained permission to
visit the prisoners, then to give them
tracts, then Bibles, then to preach to
them, until a considerable number of
Methodist converts was the happy re-
sult of his labors. After the victory
of Waterloo, and the capture of Bon-
aparte, in 1815, those prisoners re-
turned to their homes, taking with
them their Bibles and their religion,
and so the way was prepared for the
renewed introduction of Methodism
into France. In 1814, a small soci-
ety of fourteen members existed, self-
supported, in Normandy. By the
prosperity of peace, they increased in
1815 to twenty-five. After the
prisoners returned, Mr. Toase fol-
lowed them, accompanied by Rich-
ard Roberts and Benjamin Frank-
land, so that the converts made in
England might be watched over.

A new era soon afterwards dawned
on the Methodism of France. Mr.
Charles Cook, a native of Hackney,
near London, a young man fired with
the missionary spirit, offered himself
to labor in France. He studied the
language among the people, and be-
came so thoroughly interested in
them that for forty years he devoted
himself entirely to promoting the
cause of God by Methodism among
the French people. He is now con-
sidered the chief founder of Metho-
dism in that great country. He be-
came a doctor of divinity, and died
in a good old age in 1858, so much
respected that Dr. Merle D'Aubigne
wrote concerning him: "The work
which John Wesley did in Great
Britain, Charles Cook has done on a
smaller scale on the Continent." The
first Methodist district meeting in
France was held in April, 1820,
when there were five preachers pres-
ent. The first love-feast was held
shortly afterwards. The little soci-
ety had neither books nor funds, but
they had courage and faith, and both
were rewarded in the end. Both by
voice and pen Pastor Cook labored
with untiring diligence, giving them
first a Methodist hymn-book in
French, then a Life of Mrs. Fletcher
and the Journals of Mrs. Rogers, to
show them what was Christian expe-
rience, pure and simple. He lived to
see thirty preachers in the French
Conference, and 1,446 members.
His greatest gift was his two sons,
Rev. Emile F. Cook, B. A., who a
few years since, through overwork,
prematurely closed his valuable min-
isterial life; and Rev. John P. Cook,
B. A., a popular and prominent min-
ister in French Methodism, who is at
present in America pleading the cause
of the Conference in which he is a
distinguished officer. He is a well-
known correspondent from France to
several of the Methodist *Advocates*.
The cause he is now advocating is
important and urgent. Never was
the cause of Methodism in France so
hopeful or had better openings for
missionaries, but the societies are so
poor they cannot pay the salaries of
the ministers they now have; and
they could probably employ twenty
missionaries if they could only pay
them for food and home. Five

thousand dollars a year for three or
five years would be the best invest-
ment ever made in France, and Pas-
tor J. P. Cook is now in America to
plead the necessities of their people.
Help him all who can!

The Methodists in France have had
to fight a long and hard battle to keep
in existence, their resources having
been so extremely small. Even now,
after struggling through an existence
of a century, and of over sixty years
since the society was reorganized by
Charles Cook, they do not number
thirty ministers, and have only about
1,800 members for the whole of
France.

They have had some most heroic
and truly devoted men in their min-
istry. The venerable John De
Quetteville toiled for sixty years as
the oldest and most laborious of their
preachers, who was the father of the
Methodist press in that country. Of
his colleagues it is only common fair-
ness to name some of them, although
it is not possible to give any de-
tails of their individual labors. John
Lelievre gave his own life to the end,
and his legacy was his two sons in
their ministry, namely, John Wesley
and Matthew. The latter was a
delegate to the Ecumenical Confer-
ence, and he delivered two very im-
pressive and eloquent speeches in
French, which Rev. William Arthur
translated. He can speak and preach
in English, but he feels more freedom
in speaking in his native tongue.

Then there was John L. Rostan;
Matthew Gallienne, father and son;
James Hocart, who has spent forty-
six years as a preacher among them,
and who also was a delegate at the
Ecumenical Conference, and who left
a good mark to his name in the pro-
ceedings of that important assembly.
To these must be added Pierre Lucas,
Martin, Massot, Neel, Guillon,
Jaulmes, Falkner, Prunier, and
others whose names are on the record
of their Conference Minutes doing
the work to-day which their fathers
so bravely undertook sixty and more
years ago. Few persons would be-
lieve what various hardships those
self-denying ministers have endured
in order to keep alive the Methodism
which has been so great a blessing
to the French people. The late Rev.
Dr. Jobson fed and fostered it with
kindest words, sympathy, and funds
from his own purse, to help to make
up a bare living for the preachers.
The struggle to live and keep the cause
in existence has been severe, and
their patient, unpaid toil should now
be fully recognized by supplying
funds for a wide extension of the
work, especially in the villages and
the agricultural districts. A vigor-
ous mission commenced on the Ital-
ian side of France, and pushed north-
wards, would be probably more suc-
cessful and remunerative than by
making large outlays in and around
Paris. It is believed that a mission
working its way up from the south
would prove how much more accept-
able Methodism was to the more sim-
ple people than it had proved itself
to be to the more educated but more
skeptical people of the capital and its
suburbs.

In 1852, for the better carrying on
of the work as it was then thought,
France was organized into a separate
Conference, affiliated with England.
This was partly a necessary result of
the growing extent of the Foreign Mis-
sionary Society, which required funds;
so the older missions were made self-
sustaining. France was one of the
first to take this step. It has given
them an independent position, but ex-
perience has proved that they were not
in a position to be thus left alone.
Their membership in 1852 was only
776; it has only increased one thou-
sand members in these thirty years
past. With anything like ad-quate
financial means, it ought to have in-
creased a thousand members yearly.

It doubtless would soon reach that
point if means could be found for ag-
gressive effort. Rev. William Arthur,
M. A., has been one of the best
friends of their cause for several years;
but it wants a dozen such friends to
render help for a few years till the
membership should reach five thou-
sand; then there might be hope of its
being self-supporting. Rev. Wm. Gib-
son, B. A., the devoted and enthu-
siastic evangelist in Paris, told the
Ecumenical Conference how wide were
the openings and how fair and bright
the prospect of extensive success which

was now before the French Metho-
dis Conference, could they only have men
to work as missionaries and the means
of paying them for a few years. In
no country in the world has Metho-
dism met with greater obstacles to
progress than in France. These are
now all removed excepting one, and
that is finance. The people are ea-
gerly asking for gospel preachers;
they have a Book Room, but no funds
to print books; the agencies are all o-
f the right kind, waiting only the oil to
keep the machinery at work, and a
rich and abundant blessing would
surely follow. It would have been
easy to introduce other aspects of the
question under review, but the mos-
urgent are before your readers, and I
hope some will read and lend a help-
ing hand.

London, Oct. 20.

SUNDAY-SCHOOL CONVENTION AT
LOWELL.

The Sunday-school convention for the
eastern section of North Boston district,
held in Worthen St. M. E. Church, Low-
ell, on Wednesday, Nov. 2, was large,
interesting and profitable. A half hour
was spent in opening devotional service,
under the conduct of Rev. C. D. Hills,
after which the convention organized,
with Rev. C. S. Rogers, D. D., presi-
dent, Revs. E. A. Smith and W. D. Fos-
ter, jr., vice-presidents, and V. M. Si-
mons, secretary.

The forenoon was given to the consid-
eration of the following subjects: "How
can we Elevate the Standard of Teach-
ing in our Sunday-schools?" and 2, "The
Chautauqua Ideas in our Sunday-
schools." On the first of these themes
Rev. Dr. Bolton read a carefully-pre-
pared paper, which elicited not a little
discussion. The convention was favored
with the general presence and valuable
services of Rev. J. H. Vincent, D. D. In
an interesting address he presented to
the convention the special and distin-
guishing features of the Chautauqua
idea, and with wit and wisdom enforced
a most delightful attention. It did not
matter that some had heard, several
times, the substance of the Doctor's
address: such an address can never
grow old. Rev. N. T. Whitaker fol-
lowed, in an exhortation every whit as
good as was his sermon.

In the afternoon Rev. V. M. Simons read
a paper on the question assigned him:
"To what extent are our Sunday-
schools accomplishing the purpose for
which they are held?" "How to Study
and how to Teach the Lesson," was
ably handled, in admirable papers, by
Rev. G. S. Chabourne and Rev. J. R.
Cushing. The "question drawer" was
drawn out full of interesting interroga-
tions, most of which were, happily, of
a practical character. Dr. Vincent took
these questions in hand, and with an-
swers sharp, sweet, sound, sufficient,
for an hour entertained and instructed
the convention, and then, with several
questions yet unanswered, had, for
sheer want of time, to stop.

In the evening Drs. Rogers and Clark
and Rev. S. L. Gracey made forcible ad-
dresses on matters of general interest
to Sunday-school workers. A pleasant
feature of the evening service was the
presence of a large company of Sunday-
school children. Under the lead of their
chorister they did the singing, and it
was specially joyous and inspiring.
Too much cannot be said of the hos-
pitality of the people of Lowell. We
do, however, fear that the good women
of Worthen Street have, because of
their great generosity, unwittingly em-
barrassed themselves. For aught that
now appears, the convention will have
to be forever hereafter held there; for
where could the convention now be sat-
isfied to go? At any rate, whoever
shall, for years to come, undertake to
entertain the convention, will not be
likely to go beyond the excellence of the
ample and delicious "spread" made in
the Worthen Street Church vestry.
The North Boston district has a live,
hard-working, noble Christian man for
a presiding elder, and in nothing are his
ardor and devotion more seen than in
the attention he gives to the Sunday-
school work of the district. By limita-
tion, his term of service will, with the
next Conference, have expired, but if
the Boston district wants just the man
to most effectively follow up the able
administration of Dr. Thayer, it need
not look further, but make haste to en-
gage Dr. Rogers.

V. M. SIMONS, Sec.

—The Churchman is in a "state of mind"
over the title of the late United Methodist
Council. So was Cardinal Manning, but he
did not "call names," or make himself par-
ticularly disagreeable about it. His trouble
was that the Roman Catholic Church had a
patent on the title. She has had in early
centuries ecumenical councils. The little
Protestant Episcopal Church of the United
States could never think of considering her-
self a residuary legate to any such claim as
this, even if joined to the English Established
Church. They are both "sects" and "schis-
matics," for the same reason that the *Church-
man* applies these terms to Methodists. The
council was not an Ecumenical Church
Council but an Ecumenical Methodist body;
and who has any right to question its claim
to such a title?

Miscellaneous.

THE GOSPEL IN JAPAN.

BY BISHOP THOMAS BOWMAN.

In former communications we presented some thoughts in regard to the embarrassments under which missionaries labor in this country, and also on the results which have been secured within the last few years. A nearer view has intensified and enlarged our thoughts on these subjects, and we desire to add a little to what has been written.

We hear so many glowing accounts about Japan and her people, how progressive they are, and how the country is opening for the reception of the Gospel, that we are in great danger of forming too high anticipations, and then of becoming discouraged when we look at the figures which our missionaries send us.

Japan, like every other country, presents difficulties that are peculiar to itself, as well as some that are common to all foreign, non-Christian lands. The language is a mixture of several languages, and, because of the past isolated condition of the people and of their peculiar social and religious habits and customs, it is defective in many words which are necessary to convey the ideas contained in our Scriptures. It is almost impossible to get a Japanese to understand much of our Bible. Neither the Shinto nor the Buddhist system contains many of the thoughts which we have in regard to God, Christ, the soul, sin, duty, etc. So little are they capable of understanding the nice distinctions we make between the intellectual, moral and spiritual, that some have been led to suppose that they have no idea of conscience, sin, holiness and the like. This, however, we believe to be a mistake. But it requires much time and study to learn how to reach them on these points and to be able to give them intelligible instructions.

The religious systems of Japan supply other difficulties. Shintoism is simply a system of hero and ancestral worship. This has also become largely mixed with the other and by far the more widely-extended system, Buddhism. All through Japan, reverence for parents and their worship after death, is the essential point in social and religious life. One can easily see how tender a chord is touched when the missionary begins to insist that no worship should be given to dead men. All the patriotism and filial affections of the people are at once aroused. When the time comes to pay worship to the dead hero and to the departed ancestor, we can at once see how hard a test that will be for the young convert. The relatives insist, the life-long prejudices urge, the popular sentiment calls, and nothing but the commanding grace of God can enable the young believer to resist. Some fail in this severe ordeal, but others are faithful, and, in the end, God is glorified, though at the sacrifice of friends and often of home.

The political condition of the country brings special embarrassment. The nation has but recently been reborn. Sixteen years ago, a great army marched out of Tokio armed and equipped as were the soldiers of the Middle Ages. Since then the feudal system, which had prevailed for about seven hundred years, has been abolished. With it, as a matter of necessity, all the forms of society were changed. Thousands of the proud, ruling classes were brought down; while millions of the lower orders were emancipated almost as completely as were the slaves of our own country. Thus everything was unsettled. The people have hardly waked up to their real condition. All are restless, not knowing what to do and ready for almost anything. Of course the religious notions of the people feel the effect of this. Their minds are open, and yet there is doubt in every direction. Add to this the fact that many young men have gone to Europe and America in quest of knowledge. Many of these become imbued with the scientific skepticism found in many of the schools, and return to report that Christianity is dying out with the advance of science. Similar effects are seen here in some of the schools where foreign teachers are employed.

Of all these things the priests of the national religions are taking advantage, and are rallying their people to the old shrines of their fathers. Papers are published giving the most false and ridiculous views of Christianity, and, especially, publishing the statements of living infidels like Col. Ingersoll and such as are given by Paine and others who are dead. Conventions are called, and pilgrimages are made, and protracted meetings are held, where thousands gather to hear the sermons and addresses of the priests. Old temples are being repaired, and occasionally new ones are built. By every possible mean

the bigotry and prejudice of the people are excited, and it is evident that Japan is not to be gained for Christ without a long and severe contest.

We are pained to add that, as a whole, the foreign residents throw their influence, in one way or another, against religion. Most of them do not go to church or observe the Sabbath. Many of them drink and gamble. Not a few live in illicit intercourse with the natives and pay no attention to personal or domestic purity. Even the representatives of foreign Christian governments, with some most honorable exceptions, throw the weight of their example against the work of the missionaries. Only on last Sabbath, a consular dinner was given in Nagasaki, and music and dancing were kept up, it is said, nearly all the night. We ourselves were kept awake by the revelry until midnight.

On the other hand, it is certainly true that a singular spirit of inquiry is abroad in this land. The mass of the people seem to have lost faith in their religious. And, more especially, they have seen things so marvelous in their eyes, that they naturally think that the religion of the West must have had much to do in creating the civilization of which they have heard and evidences of which they have seen. They desire to know more, and hence are ready to read and hear. In many cases delegates have come to the various missions, asking that some one might be sent to tell them about the "Jesus way."

On our arrival at Nagasaki, we found an intelligent gentleman, from a distant part of the island, who came as the representative of 150 men of a certain village, to ask for a missionary. Indeed, it is impossible for our missionaries to respond to all such calls. As fast as they can, from the various centres, they travel out through the villages, preaching and distributing portions of Scripture, and as rapidly as possible they prepare and send out their native helpers. Just here, too, another difficulty is seen. These people do not like to work. There is quite a streak of vanity and pride running through certain classes. Many don't know where to find employment. Hence the missionaries are often worried, and sometimes deceived, by persons who propose to become Christians merely that they may find some pleasant and remunerative employment. At this point the greatest care and watchfulness are required.

But no doubt the reader will get a better idea of what is doing by having a few statistics. Of course these can give, at best, only an outline of the work and an imperfect one at that.

It is said that the Greek Church has about 8,000 members in the northern part of Japan, and the Catholics about 25,000 in the southern part. These last have been gathered in the regions where they had become strong some three hundred years ago, and where by bitter persecutions the church was destroyed, though the people still retained their traditional faith and have been found ready to return to the faith of their fathers.

The Protestant missionaries are more careful as to the character of those taken into their churches. They aim to make Christians in deed and truth, as well as in form. They have succeeded in bringing into the church over 3,000, and have established day-schools and Sunday-schools in many sections of the country. Through these, several thousands of youth, of both sexes, are being thoroughly educated in divine things, and are thus becoming prepared to go out and do the work so much desired and needed.

There are now twenty societies at work for the evangelization of Japan. There are 167 missionaries and assistants from America, and 48 from Europe, engaged either as preachers or teachers. In addition to these there is a still larger number of native helpers, most of whom are doing efficient work.

Besides the direct missionary labor, the American, British and Scotch Bible Societies are vigorously publishing and distributing the Word of God everywhere through the land. In 1880 the American Bible Society published over 75,000 volumes, containing more than 11,000,000 of pages. The other societies added about 30,000 volumes. During this year the translation of the New Testament was completed, and over 65,000 volumes were put in circulation. Several books of the Old Testament have also been published. More Scripture was circulated during the year 1880 than in all previous years. Up to this date, Sept. 15, 1881, there has been a large increase over the same months of the year 1880.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes trial of extraordinary graces.—Matthew Henry.

THE SUPERANNUATE.

BY REV. W. S. COGGESHALL, D. D.

I entered the itinerancy at twenty-one years of age, full of hope and courage, and am now in the fiftieth year of my itinerant work. Of my contemporaries but few remain, and not one in the really effective ranks. All have succumbed either to death or to the inroads of age; and the personnel of our New England Conference has entirely changed. The toilers of fifty years ago have stepped down and out, and the work is all in new hands. "Your fathers, where are they, and the prophets, do they live forever?"

For the first five years I was single, and on the salary of \$100 a year—if I could get it; if not, nobody was responsible. Now young men enter with a wife and two or three children, and want \$500 or \$1,000 to begin with, and more in prospect. After I married and assumed the cares and responsibilities of a family, it was seven years before I received upward of \$400 in cash; and when there were ten persons under my roof, mostly dependent upon me, my salary was but \$700, and at a time when the expense of living was at the highest figure known at any time between 1815 and 1862, a period of nearly fifty years. This was the highest figure I ever reached. Upon this I brought up, educated, and saw married, four children out of six, and met all other demands upon me, which, at times, were heavy and long continued.

I have now buried two wives; and have but two children left out of six, and one of them living in a very distant part of the country, and of no help to me. I have also reached that point in life when "the almond tree flourishes;" I am "afraid of that which is high;" "fears are in the way, and the grasshopper is a burden." But still I am able to preach some, to lecture occasionally, and I lead a Bible class every Sabbath; striving to do something for Christ and His cause to the last.

In the course of my life I have not only seen two generations of preachers fall by death, but I have seen many turn aside to become lawyers, physicians, and insurance agents; and others I have seen join other denominations where they thought that they could get lighter work, more pay and less reproach. Others I have seen, who were wholly indebted to the church for all that they were, both temporally and spiritually, become schismatics, and with most persistent effort endeavor to pull down that church which had built them up and given them all the influence which they possessed in the world. Others I have seen turn aside for trade and speculation. These latter are always "overwhelmed in destruction and perdition"—in utter ruin.

However much I might regret the defection of some of these from the work of God, I had no reproaches for them; for I knew their labors, their sufferings, their humiliations, their discouragements and the dark prospect before them. Yet I never would follow their example, but have said with the Apostle: "This one thing I do," and resolved to do it to the bitter end; and when I went to leading classes; conducting prayer-meetings, holding love-feasts, preaching in farmers' kitchens and in country school-houses, taking ten-mile walks to visit the sick and the poor, and filling a \$300 or \$500 station—to lie down and die.

A man of much experience in public life once said to me, in view of all the facts in the case: "If you had been a lawyer, you might have been worth over half a million." Perhaps so; perhaps not. At any rate, I have sometimes seen small men achieve great success in this direction. But none of these things have moved me. Under what I thought a divine call I made my choice, and for half a century have stuck to it. I am not responsible for other men.

The first time that I read the "Methodist Discipline," I saw these words: "The [General Conference] shall not appropriate the produce of the Book Concern to any purpose other than for the benefit of the traveling, superannuated, superannuated and worn-out preachers, their wives, widows and children"—the 6th of the Restrictive Rules.

Such is the solemn engagement of the church to such men as I; and though I have often touched my bottom dollar, have expended my last barrel of flour, and last stick of fuel, and my only surprise visits were those of bills which I was unable to pay, and with the threat that if I did not pay them they would be sued (which threat, in more instances than one, has been executed), yet I have never received a red cent from that plethora of Concern; while for the fifty years that I have done business with it, I have paid my bills like any sinner; and now, after a half century's business with it, I owe it not one cent—and that I mean not to owe long.

And now, while such is my constitutional right to "the produce" of that great Concern, others who have no constitutional claim whatever, have been paid salaries from it, ten times as large as those which I have been accustomed to receive. And so of many others. When I was a member of the General Conference of 1856, that Conference appropriated \$10,000 to meet the deficit in the expenses of its members! What constitutional right had they to do so? None at all.

The Conference of Eastern British America appropriates \$10 to a superannuate for each year of service. Suppose that a man has broken down at the end of four years, he is entitled to but \$40; to not only be satisfactory, but more to me it would be riches! But I am merely paid by the same rule by which that man is paid who has not done five years of honest itinerant work in all his life! Is this right?

I know there is no charity—if charity it may be called—to the call of which our people more cheerfully respond than this; and if our claims are

not met, it is the fault of the efficient preachers themselves who occupy places made warm and cozy and comfortable by our sweat and tears.

Temperance.

SHALL WE BELIEVE IT?

BY REV. D. B. RANDALL.

In the Boston Journal of Sept. 21, I think, there is a very able and eloquent article upon the life of the lamented President Garfield, written by his Washington correspondent, Ben. Perley Poore. In this article we have a very clear and full tribute to this noble man in the Indian relations he sustained to his country.

The article says of his subject, he was "a man of gracious presence and generous nature in outward manner and inward soul—a scholar, a statesman and a soldier. Generous in his life, his very burial will be a teaching, an inspiration to Christendom, preaching the grandest, holiest lesson that can at once elevate and soften the human—the love, the unselfish, self-sacrificing love of country." The eloquent tribute finds its way unresisted to the human heart. The memory of such a man is to be revered and his noble example to be imitated. But every lover of Garfield, every friend of temperance and good morals, will regret to find the following in that eloquent article.

Speaking of the President at the White House, he says: "The short time the President occupied the White House before the assassination was a continued scene of domestic enjoyment." Then, after referring to his veneration for and attention to his venerable mother, the arrangement of the family at the table, etc., he says: "After dinner President Garfield used to indulge in a game of billiards, having promptly restored to its place the billiard table banished by Mrs. Hayes. Occasionally he would indulge in a cigar, and he was not averse to a glass of champagne, or Rhine wine, or lager beer, although he drank temperately and without hypocrisy." Is this true? Is it true that the minister of the Gospel, the President of this great nation, should tacitly rebuke the noble example of the noble Mrs. Hayes in banishing the billiard table, the wine and lager beer, from the White House, and should set the example before the young men of the world of billiard-playing and wine and beer-drinking? Why did the correspondent of the Boston Journal write that sentence? Was it a stab at total abstinence? Was it a blow to the temperance cause? Did it intend to say, President Garfield took his "champagne, or Rhine wine, or lager beer," and therefore you may with safety follow his example? Was it a fling at those noble temperance women who placed the portrait of Mrs. Hayes in the White House at an expense of \$10,000, as a worthy tribute to the noble temperance stand she took in banishing wine from the executive mansion? Did he intend to say, "Your idol was a fanatic; wine and the billiard table are restored to the White House?" But shall we believe that that article states the facts in the case? Did an example, otherwise so pure, so worthy of imitation by all, have this blot? What effect will such a habit have upon the young men of our country? There is no doubt but that, if believed, it will be sadly injurious. But I seriously doubt the truth of the statement in the Journal. I think President Garfield was too careful of his example, too firm in his religious and moral principle, even to occasionally indulge in a practice which, if the example were followed, would lead hundreds to intemperance.

I am aware that great and good men differ in their views with reference to the habit of the occasional use of wine. But this defect, if it existed in an example otherwise so spotless, cannot fail of an injurious influence. I find the following extract of a letter from President Hinsdale of Hiram College in the Christian Advocate of Oct. 6, which I set over against the correspondent in the Journal:—

I told him that General Garfield was a temperance man, and always had been; that he often made temperance lectures in former days; that I knew nothing about what Mrs. Garfield had said, but that it was to me inconceivable that she could have said anything of the kind attributed to her; that I had spent much time the last twenty years in General Garfield's house, and had been at his table hundreds of times; that I had never seen wine or other liquor on his table; that I had never seen liquor drunk at his table or in his house; that I had never heard of such a thing; that it could not be true; and that General Garfield is temperate in his own habits. I added that he is a prohibitionist, and probably would not sign a pledge never to use spirituous liquors; but that his principles and practices are, and that ways have been, such as to command the confidence and respect of sensible temperance people who know what they are. This is what I understand General Garfield's position and practice to be. The course pursued by some of the temperance orators excites some reflections in my mind, but I abstain from making them, and content myself with this statement of facts. By publishing what I have written you may set a portion of the public right. If not, you will confer a favor on the subscriber, who has several times been applied to for information on the subject.

B. A. HINSDALE.

Hiram, Aug. 27, 1881.

Your readers can draw their own inference and form their own opinion. I believe the writer of the extract in the Advocate. He certainly had as ample an opportunity to know the personal habits of the lamented Garfield as the correspondent of the Journal, and has at least as much love for the temperance cause as he.

It is better to say, "This one thing I do," than to say, "These forty things I do."—Washington Gladden.

Religious Items.

Rev. Dr. Charles Sims, Chancellor of Syracuse University, is seriously ill, and his friends are much alarmed.

At the session of Pittsburgh Conference a collection of \$700 was taken up for the work in Dakota.

Rev. John A. Agard, a superannuated member of the Rock River Conference, died in Chicago, Oct. 10, aged 71 years.

The Swedish Lutherans in the United States are said to number 300 congregations, 150 pastors, and 70,000 attendants at different churches.

Philadelphia is said to contain more Presbyterians than any other city in the United States—25,340.

Hon. Hiram Price, Commissioner of Indian Affairs, who has identified himself with Foundry Church, Washington city, is making himself generally useful in the Rock River enterprise.

The Rock River Conference reports 4,370 probationers; 24,146 full members; churches 320; local preachers 156; Sunday-schools 311; missionary collections \$16,413.67; W. F. M. S. \$3,398; Church Extension \$3,788; Education \$4,904.

The California Methodists have begun to raise a "Haven Memorial Fund" of \$10,000 in memory of the late Bishop Haven, who died in Oregon, for perfecting the library, cabinets, etc., of the University of the Pacific.

President Payne, of Ohio Wesleyan University, reached his home in Delaware, on his return from the Ecumenical Conference, Oct. 13. He received a most enthusiastic welcome from the students and faculty. A reception was given him by the faculty at the house of Prof. Williams, at which ex-President Merriek, in behalf of the faculty, cordially welcomed him back to his post at the head of the institution.

Dr. Thomas H. Skinner, of Cincinnati, has accepted the chair of theology in the Northwestern Theological Seminary at Chicago, and entered upon his work November 1.

Owing to critical health, Rev. Joshua Kimber, secretary of the Episcopal Board of Missions, has been granted a month's leave of absence and a thousand dollars with which to pay the expenses of a trip to Europe.

The Irish Presbyterian Church has started an Aged and Infirm Ministers' Fund. Two donations were given to ward it at the start, one of nearly \$10,000 and the other, one of nearly \$5,000, which placed the project beyond the risk of failure.

The Protestant Episcopal Diocesan Convention, lately in session at Danville, Va., voted that the clergy should recognize the fact that the negroes within their parochial bounds are an integral part of their parochial work, not to be ignored or neglected.

A service was announced at St. Matthew's, Sydenham, London, for children of the upper classes. Whereupon the following amendment to the well-known saying was promptly offered by a newspaper commentator: "Suffer little children of the upper classes to come unto Me."

The Tabernacle M. E. Church of Camden, N. J., at a recent Garfield memorial service gave each teacher and scholar in its Sunday-school a photograph of President Garfield. The cost was considerable, but every scholar will remember his school as long as he remembers the death of the martyred President.

There are more churches in Philadelphia than in any other city in the new world, there being over 550 churches and chapels dedicated to religious worship. Of these the Presbyterians have the largest number, respectively, or about one hundred each.

LASSIE SEMINARY.

Lassie Seminary, Abundant, Mass., has been giving its pupils a series of valuable lectures on "household science," by Mrs. Helen Campbell, superintendent of the School of Cookery, Washington, D. C., and author of a well-known little work, the "Easiest Way in Housekeeping and Cooking." The course embraced a variety of topics, all pertaining, however, to household affairs, as may be seen from the subjects: "Houses and Homes," "From Attic to Cellar," "The Day's Work," "The Story of Cooking at Home and Abroad," "The Chemistry of Food," and "The Relations of Food to Health." With regard to daily household work and the proper preparation of food, much was said of interest and value to the housekeepers in embryo to whom the lectures were given.

Our Book Table.

E. P. Dutton & Co. publish a very attractive holiday book, under the title of GRANDPA'S ATTIC TREASURES, by Mary D. Brine. In a very happy dialect poem, forming a homely and pathetic story, the author tells of the old furniture that was once in her grandfather's house, and how it came to be sold.

From the same house we have THE GOSPEL ACCORDING TO MARK, explained by Matthew B. Riddle, D. D. 16mo, 243 pp., \$1.00. This is the first of a series of popular commentaries on the New Testament, based upon the revised edition. It is, in fact, a very cheap, abridged edition of the "Illustrated Popular Commentary," which we have heretofore favorably noticed. Its brevity places it within the reach of all, and its expositions are made with excellent judgment and sufficient fullness.

CAMP LIFE IN THE WOODS, AND THE TRICKS OF TRAPPING AND TRAP-MAKING. By W. Hamble Gibson. Illustrated by the author. New York: Harper & Brothers. To all young lovers of the sports of the woods, this volume will be a prized gift. Its lavish illustration will add, even better than the description, in the manufacture of the various appliances for securing wild game. The lively accounts of camping and hunting will be a rare inspiration to lads whose taste leads them to the mountains and forests during their vacation seasons.

COUNTRY PLEASURES: The Chronicle of a Year, Chiefly in a Garden, by Geo. Milner. This is a volume of charming essays upon familiar scenes, rendered more attractive as seen through cultivated eyes with genuine appreciation. It shows how much of beauty and tender sentiment can be found, with open eyes, near our daily way. Roberts Brothers, Boston, are the publishers.

HECTOR: A Story, by Flora L. Shaw, author of "Castle Blair." Boston: Little, Brown, & Co. This is a story of a boy's life, and is a very attractive and interesting work. It is a story of a boy's life, and is a very attractive and interesting work. It is a story of a boy's life, and is a very attractive and interesting work.

no little fellow or his sister will fail of being fascinated by it.

Lee & Shepard of Woodbury have published a little HAND-BOOK of English Literature, by William A. Emerson. It is a practical introduction to the art, with a description of tools and of the various kinds of work. It is just what an amateur, or one with a desire to learn the art, will be grateful for.

CAMBRIDGE TRIFLES: or, Splinterings from an Undergraduate Pen, by the author of "My Life at Exeter." New York: G. P. Putnam's Sons. We have here a rollicking account of student life in Cambridge, England. College life is much the same on both sides of the water. In the old country colleges of Oxford and Cambridge—large opportunities are given, or are taken, for pursuits that have little relation to mental development, and the amusing volume whose title we have given, shows vividly "how it is done."

Robert Carter & Brothers publish an excellent little book for reading in the hours and religious retirement. It is entitled, CHRISTIAN RETIREMENT; or, Spiritual Exercises of the Heart. The author is already known as the writer of "Christian Experience as displayed in the Life and Writings of St. Paul." Fourteen editions of the present work have been published in London. The chapters are short and fresh explications of Scriptural topics, and afford suggestions for sublimating the heart for social prayer and conversation.

WITHOUT A HOME, published by Dodd, Mead & Co., is the last volume from the prolific and popular pen of Rev. E. P. Roe. We read the early chapters as they appeared in the columns of the Congregationalist. The volume has a mission. It illustrates the extraordinary life, with the temptations to family extravagance, the natural results in failure, the temptations of a clerkship to young ladies, and the character and condition of our penal institutions, and the general revelations of the night side of city life. A pleasantly managed story throws its gleams of light over the otherwise sombre picture. It is a story of no little power, with many fine touches of nature, and the true claims upon the present burdens of our imperfect Christian civilization. The book will have, doubtless, and will merit, the popularity of its predecessors.

From Robert Carter & Brothers we have another volume from the pen of the author of "Wide, Wide, and Deep." It forms a stout octavo, under the title of THE LETTER OF CREDIT. The author affirms that it is essentially the relation of facts, simply presented with the coloring with character with which the writer has invested them. The story is a natural history. Its moral, of course, is of the purest character, and its lessons of life are wholesome. It has the satisfactory close that readers of works of the kind especially desire. The silver lining of the cloud turns to view.

PIAETOS ROGERS: A NOVEL OF BOY LIFE, by Rossiter Johnson. Illustrated. New York: Charles Scribner's Sons. 12mo. Boston: For sale by Lee & Shepard. The volume is a mild form of Jules Verne, recounting the extraordinary feats at school and in the streets of a boy of wonderful ingenuity. It will greatly amuse the lads; it is not without considerable information, and will not be particularly liked by the sober, lively boy into heretofore unknown mischief.

S. C. Griggs & Co., of Chicago, publish a valuable addition to our missionary literature in a volume by Dr. L. W. Wheeler. It bears the title of THE FORTY CENTuries of English Literature, from 1865 to '73. He established the Methodist Episcopal Press at Foochow, and afterwards published the Missionary Record, since changed to the Chinese Recorder and Missionary Journal. He had peculiar opportunities for studying the past history and modern condition of China. He fully comprehended the nature of the opium war, and gives a very interesting account of it and its issue. He sketches the history of Catholic and Protestant missions in China, and shows the present very encouraging aspect, with all the embarrassments, of the evangelical work. He describes, as only an observer could, the rise, progress, and termination of the Tiping Insurrection, and gives lively descriptions of social life in the Orient. The volume is both entertaining and very instructive.

Warren F. Draper, of Andover, publishes a valuable text-book for advanced students in philology. The volume is entitled, ARYO-SEMITE SPEECH: A Study in Linguistic Archaeology, by James Frederick McCurdy. The volume is a printed from articles furnished the Bibliotheca Sacra. The discussion is very able and elaborate. Our studies in this direction are not sufficiently advanced to enable us to offer any intelligent criticism, but we read the book with the interest and profit of a learner.

Charles Scribner's Sons publish THE ORTHODOX THEOLOGY OF TO-DAY, by Newman Smyth. Boston: Lee & Shepard. Mr. Smyth is one of the most vigorous religious writers of our day. His previous publications have met with marked favor from thoughtful readers. In six discourses to his people, Mr. Smyth defends orthodoxy from some of the latest criticisms of Positivism and Liberalism, chiefly by correcting their misrepresentations, and setting forth the true interpretation of revealed religion. He accepts the Bushnellian, or moral view of the Atonement. In other respects, we can speak of this robust discussion in unequalled terms. It is one of the freshest and most incisive books of the hour.

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CAMP LIFE IN THE WOODS, AND THE TRICKS OF TRAPPING AND TRAP-MAKING. By W. Hamble Gibson. Illustrated by the author. New York: Harper & Brothers. To all young lovers of the sports of the woods, this volume will be a prized gift. Its lavish illustration will add, even better than the description, in the manufacture of the various appliances for securing wild game. The lively accounts of camping and hunting will be a rare inspiration to lads whose taste leads them to the mountains and forests during their vacation seasons.

COUNTRY PLEASURES: The Chronicle of a Year, Chiefly in a Garden, by Geo. Milner. This is a volume of charming essays upon familiar scenes, rendered more attractive as seen through cultivated eyes with genuine appreciation. It shows how much of beauty and tender sentiment can be found, with open eyes, near our daily way. Roberts Brothers, Boston, are the publishers.

HECTOR: A Story, by Flora L. Shaw, author of "Castle Blair." Boston: Little, Brown, & Co. This is a story of a boy's life, and is a very attractive and interesting work. It is a story of a boy's life, and is a very attractive and interesting work.

Roberts Brothers. John Ruskin speaks of the previous volume of this writer in the warmest terms of appreciation. This has many of the same characteristics. The pictures of childhood are by William A. Emerson. It is a strong, vivid portraitures of social life, exhibiting rare success in presenting distinct and well-drawn personalities.

Uniform with the attractive "Birds of the World" of Longfellow and Emerson, Houghton, Mifflin & Co. publish one of Whittier. The compiler of the very latest little book has taken the special effort to mark the birthdays of the well-known friends of the poet and of humanity, such as Quincy, Palfrey, Sewall, May, Arago, Monod, Gurney, F. Y. Grimké, etc. Nothing could be more tasteful. Price \$1.00.

THE GOSPEL PICTURE BOOK. Illustrated. London. Quarto, limp cover, 30 cents. Fully and kindly illustrated. This is one of the excellent publications of the Society for Promoting Christian Knowledge, whose office of publication is in London. New Testament stories are told in simple language, and illustrated by striking and well-executed woodcuts. A delightful volume for the nursery.

The Magazines.

The first number of the Century opens what would have been the twenty-third volume of Scribner's. The frontispiece is a very finely-engraved portrait of George Washington, from a statue by Fred W. Drayton. It is the only correct likeness ever published. This is a superb number, and is a masterpiece of editing for popular reading. The most striking articles are, "Costumes in the Greek Play at Harvard," by Frank H. Millet; "The So-called Venus of Milo," by W. J. Stillman; "In the Steps of Fortney and Regault," by L. W. Chapman; "A Deluge in the Valley," by Mary Hall; "Footnote," "Around Cape Ann," and "Tommaso Salvini," all beautifully illustrated. James Russell Lowell furnishes a thoughtful, tender, and thrilling poem, "Phoebe," of the phoebe bird, and its plaintive cry. Mrs. Burket begins a new serial story. Frederick Douglass tells the story of his escape from slavery. There is a story by Mark Twain, and a story by John G. Saxe. Maps Dodge contribute poems. Yet all is not told.

The sixty-third volume of Harper's Magazine closes with the November number, which contains also the index to the volume giving the names of the authors of contributions. It is a model of what a magazine should be, and what the magazine has been from the beginning. Illustrated articles of travel abroad—Cornwall, Eng., and "The Land of the Midnight Sun," sketches of local history at home—"Ohio's First Capital," and "Tulchman's Ride from Yorktown to Philadelphia." Illustrated adventure—"A Week in a Dug-out;" papers of progress and science—"Scientific London," and "A Walk on Mount Vesuvius." A Reminiscence of Arthur Stanley, by Thomas Hughes, with a splendid portrait; serial stories for foreign and home authors; short stories, poems, and the social and political life of the day, and literary and historical records—these are what have made and maintained the great popularity of Harper's Magazine, and make a full set of one of the most complete of encyclopedias.

The numbers of Little's Living Age for Oct. 15 and 22 contained several papers of interest, the most noticeable being "The Future of Islam," by Sir Henry Taylor, from the Nineteenth Century; "The Future of Islam," from The Fortnightly; "The Esquimaux," and "Old English Laws," from Cornhill; "Reminiscences of George Burrow," and "W. S. Landon," from the Athenaeum; "Archaeological Discoveries in Egypt," from The Times; "In Trust," and other papers from Fraser, Chambers, American Overseas, and the Americanist.

Harper's Weekly contains in almost every issue editorials on timely topics, of such sound sense and general value as to make it one of the finest exponents of the highest culture and the best in the social and political life in our land. It deserves the widest patronage and support.

Herbert Spencer leads off in the Typographical Monthly for November with one of his characteristic papers on "The Industrial Type of Society"—a very interesting and instructive one, too. Dr. Oswald discusses "Hygienic Precautions in a modern building," and a sensible article, "On Cleanliness, their Action and Character," "A Duration of Human Life," "Organic Remains in Mesozoic Strata," "The Evolution of American Oyster Beds," "The Available Energy of Nature," and "A Half-Century of Science," are subjects which explain themselves, and need no words of ours to call attention to their special merits as popular topics. We can only say that they are ably handled, and that no one can read this issue of Popular Science without adding very much to his stock of knowledge.

Lippincott's for November comes along as handsomely printed and rather more entertaining than usual, we think. "A Walk on Mount Vesuvius," is a familiar with the surroundings and back country of Mount Point Light-house. "A Varied Entertainment" will throw a deal of light upon what has been to many a youthful reader, the legend of the "Tales of the East," and its famous students. "The Prince of Broglie in America" is a capital bit of history. Dr. Oswald describes as zoological curiosities "Animal Remains," "Some short stories," essays, and a biographical sketch of John S. Clarke, comedian, and the usual editorials complete the contents.

Food and Health, the excellent periodical of the household and its management, changes from a weekly to a fortnightly, with improved features.

Appleton's Journal for November has varied table of contents. A third paper on "Arab Humor" abates not from the interest of the two preceding it on the same subject. "An Adventure in the Philippine Islands" is full of color. "The Philippines among Books" from Cornhill discusses the essays of Col. George Chesney discusses in a very able paper the subject of "Over-production," which all interested in political economy may read with profit. "My Troubles in France" is a series of three troubles from Chambers' Journal. With the exception of the Editor's Table and Notes for Readers, Appleton's has become a first-class eclectic and a rival to the Eclectic Magazine and Little's Living Age. It is always handsomely printed on good paper, and presents a fine appearance with each issue.

NEW MUSIC. From Geo. D. Newhall & Co.: Good Morning, words by Sydney

The Sunday School.

FOURTH QUARTER. LESSON VIII.

Sunday, November 20. Lev. 23: 1-17.

BY REV. W. O. HOLWAY, U. S. N.

THE YEAR OF JUBILEE.

I. Preliminary.

DATE: B. C. 1490.

PLACE: The valley at the foot of Mt. Sinai.

CONNECTION: 1. Pure beaten olive-oil.

2. The making and arranging of the bread.

3. The blasphemy of Shemioth's son.

4. The offering of the first fruits.

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when a Hebrew slave comes to remain in servitude, "forever," and went through the ceremony of having his ear bored through in token of his willingness. The Sabbathical Year brought no release to him, but the Year of Jubilee did. As the land belonged to Jehovah and must be restored to Him and keep its Sabbath every seventh year, so the people, who had been redeemed by Him from Egypt, must be regarded as His bondmen, and be released from all human masters at the appointed time. Says Cowles: "Notably this law provides for the family rights of the servant. If he had brought his wife with him into this state, he took her out with himself, and of course his children also. This law had given him a wife, he retained her because of his property interest in her. The effect of this law was at once to lift from the heart the terrible incubus of a life-long bondage—this sense of a hopeless doom which knows no relief till death. Whatever the amount of discomfort or suffering involved in servitude might have been, the Hebrew servant had, under this law, the prospect of his freedom at no distant day. Generally, for ten days preceding the Day of Atonement, the slaves were released from work and allowed to spend the time in feasting. Every man unto his own possession. It may have been alienated for debt or other cause, but at the opening of the Jubilee Year it reverted to its owner, to whom it had been originally, in the division of the land among families, assigned by lot. The exception to this rule was the case of houses (not belonging to Levites) in walled cities, which had to be redeemed within one year of their purchase, or be perpetually lost. Every man unto his family—that is, every bondman whose servitude had detained him from his home.

In Independence Hall at Philadelphia is the book which first rang out to the citizens, who in 1776 were anxiously awaiting the results of the discussions in Congress which were sitting with closed doors, that the Declaration of Independence had been decided upon. It rang out liberty in full and joyous peals. But fifteen years before this, when that bell was rung, upon its rim were cast the words of verse 10 of our lesson to-day: "Proclaim liberty to all the land, and to all the inhabitants thereof." For fifteen long years that bell rang out the Hebrews to represent its law, and to suppose that the first day of the week, or Sunday, as they call it, can have any connection with the Sabbath. Not only was the change a natural one from the Sabbath of the early disciples, which is all that is usually argued for, but the way is prepared in the very structure of the Sabbathical year of ancient Israel.

II. Introduction.

Seven Sabbathical years were to be observed (forty-nine in all), and the new century was to be ushered in with a blast of trumpets, whose ringing sound gave to this fiftieth anniversary the name of "Jubilee." On the evening of the great Day of Atonement, after the people had fasted and afflicted their souls, and the blood of expiation had been carried by the High Priest into the Holy of Holies, and the purifying rites for sanctuary, priesthood and people were completed, then the joyful notes of the horn vibrating through the land were to proclaim liberty to every Hebrew bondman and the restoration to its owner of every "possession" or estate that had meantime been alienated for any cause. During this glad year of emancipation the fields were to be left untilled, the land was to enjoy a Sabbath (provision being made beforehand by abundant harvests), and whatever the ground brought forth spontaneously was to be the common property of all. In all sales of lands the price was to be regulated by the Year of Jubilee, and according to the intervening years and harvests was the value to be computed. By this arrangement Jehovah's right over the land and would be recognized, the accumulation of property in the hands of the few would be prevented, social equality would be preserved, the tribes and families and genealogies of the people would be kept distinct, and many errors and abuses, which easily grow up as time becomes aggravated in the lapse of time, would be rectified. The symbolic lessons of this institution have been recognized as highly significant and valuable. They are believed to point to that "Age of the Millennium," which our Father announced, in the sanctuary of Nazareth, to be fulfilled by His coming, which liberty was proclaimed to the captive, and the opening of the prison to them that were bound; in which, too, the believer's forfeited and wasted inheritance is redeemed and restored.

III. Exposition.

Verse 8. Seven Sabbaths of years—that is, seven weeks (or years), or, as the text defines it, "seven times seven years." For the multiplication is carried out forty-nine years. This "space" of years must be filled, and then came the Jubilee year. The recurrence of the sacred "seven" is strongly marked in this series of appointments. The seventh day is the Sabbath; the seventh month, Tishri, was the Sabbath month; the seventh year, the Sabbath year; and at the close of seven Sabbathical years (forty-nine years) the year of Jubilee dawned.

Verse 9. The trumpet of the jubilee—more exactly, "the loud-sounding horn"—said by the Mishna to be that of the wild goat. The Hebrew word rendered "jubilee" is of uncertain derivation. It is thought to be an attempt to reproduce the sonorous or animated sound of the horn. Every Israelite, it is said, would therefore literally send through the land. Tenth day of seventh month—on the evening of the Day of Atonement, the solemn rites of that day affording a fit preparation for the opening of the glad year of emancipation.

After the solemn quiet of the Day of Atonement, when all the people must "afflict their souls," and when the great rites of the annual purification had been completed, probably at the time of the evening sacrifice, the first of those solemn proclamations of the Jubilee must have been peculiarly impressive. The proclamation of freedom was most appropriate after the great reconciliation of the people with God had been symbolically completed. The effect allusions to this in the prophets are, Isa. 61: 1-2; Jer. 32: 6-15; Ezek. 7: 12, 13; 46: 16-18 (Gardner).

Verse 10. Hallow—set apart for sacred uses. Twice in a century two holy years were to come together, the seventh Sabbathical and the Year of Jubilee. It is quite remarkable that no distinctively religious ceremonies were prescribed for these years, and they present the aspect, rather, of a political or moral ordinance. Proclaim liberty throughout the land—that is, to every class of Hebrew bondmen, no matter what their obligation. A similar emancipation was required on the return of the Sabbathical year, or, if not then, in the seventh year of one's captivity. To this, however, an exception was permitted

personal liberty or hereditary property—returned, among the old Hebrews, to the very same state in which it was at the commencement of those fifty years whose close brought in the Jubilee (Guthrie).

3. The Jubilee completed the great Sabbathical cycle, at the close of which, in a certain sense, "all things became new." The trumpet which announced it, immediately after the reconciliation of the people to Jehovah by the atonement, was His voice proclaiming the restoration of the social order which He had at first established in the State, on the basis of liberty and the means of livelihood held from Himself. But it had a higher spiritual meaning, often alluded to in the prophets, and at length fulfilled by Christ, when He recited the words of Isaiah, proclaiming the "acceptable year of the Lord," good tidings to the poor, healing to the broken-hearted, deliverance to the captive, sight to the blind, and liberty to the oppressed; and added, "This day is this Scripture fulfilled in your ears." But its full completion is reserved for the end of time, when, at the appearance of the new heavens and earth and of the tabernacle of God with men, He shall forever do away with pain and sorrow, and shall declare, "Behold, I make all things new" (Smith).

4. If any of the Israelites, through misfortune, imprudence, or misconduct, had been obliged to sell his patrimonial lands, or any part of them, they were returned to him free of incumbrance at the Year of Jubilee, if he could not redeem it sooner. No matter how often the property had changed hands, it was now restored to the original owner, or his heirs. The Israelite, whom calamity or imprudence had driven abroad, needed no longer to wait for a home to welcome him. A home there always was, would he but choose to reclaim it. How wise and merciful this appointment! How admirably adapted to preserve a wholesome equality of condition among all classes! The rich could not accumulate all the lands, nor establish a permanent monopoly of wealth. The man of avarice who had gone on adding house to house and field to field, gained no permanent advantage over his less fortunate neighbor. The fifth year, beyond which no lease could run, was always approaching, with silent but sure speed, to relax his tenacious grasp. However alienated, however unworthily or unrightfully sold, however strongly conveyed to the purchaser or usurper an estate might be, this long-expected day annulled the whole transaction, and placed the debtor in the condition which either himself or his ancestor had enjoyed. In virtue, moreover, of this gracious ordinance forbidding the perpetual alienation of the land, a regular genealogy of every particular tribe and family would be preserved, and thus evidence afforded of the exact fulfillment of the prophecies respecting the Messiah and the stock from which He should spring (Bush).

LITERARY NOTES.

An English de luxe edition of Longfellow's Evangeline is to be published, limited to one thousand copies.

A. D. F. Randolph & Co. will publish next month a satirical ballad by Joseph Pollard, to be called "The Outbreak of the Rebellion" by John G. Nicolay, and "From Fort Henry to Corinth," by M. F. Ford.

G. P. Putnam's Sons publish, in a neat and attractive form, the "Campaigns of the Civil War," by Henry W. Bellows, and "The Outbreak of the Rebellion" by John G. Nicolay, and "From Fort Henry to Corinth," by M. F. Ford.

Porter & Coates, of Philadelphia, have purchased the plates of the Alger books, formerly the property of A. K. Loring of this city, for about \$10,000.

Forthcoming volumes in English Men of Letters, will be "Bentley," by Prof. J. E. Kelly, "Lambert," by Prof. Masson, and "De Quincy," by Prof. Masson.

Mr. Horace E. Scudder has returned from his trip to the northern countries of Europe.

Mr. Wm. F. Round enters the lecture field with lectures on "Art in the Home."

Estes & Lauriat have just issued their first catalogue of old books covering recent importations.

Harpers' "Franklin Square Library" is now issued as a weekly serial.

D. Lothrop & Co. will shortly publish two little books by Miss Anna B. Harris, one the "Little Folks' Every-day Book," the other, "An Autograph Birthday Book for Young People."

Robert Clarke & Co., of Cincinnati, have just issued a catalogue of second-hand books and remainders.

Mr. Swinburne has in press a new tragedy with the same title as Tennyson's "Queen Mary."

A translation into Dutch is being made of the popular life of Garfield, "From the Log Cabin to the White House."

Mr. F. B. Perkins is doing a good work in building up the San Francisco Public Library.

Knowledge, a new English scientific journal, is to be edited by Mr. Proctor.

A "Life of Colburn," by Mr. Morley, is to be published here by Roberts Bros.

The London Times' memoir of President Garfield has been reprinted, and sells for a penny.

Miss Isabella Bird, the author of the charming books of travel, has become Mrs. Bishop. The King of Sam has just bestowed upon her the order of "Kaplan," in recognition of her literary work.

The British "Chaucer Society" says, in its latest report, of the Riverside edition of the complete works of Chaucer, edited by Arthur Gilman, and published by Houghton, Mifflin & Co., that "The States have now the best edition of Chaucer; that most nearly posted up to the present date."

"The Inhabitants of Cape Cod, who were so quaintly described in name as well as speech and manners by Miss Sally Pratt McLean in her novel, 'Cape Cod Folks,' have begun to sue against the publishers, A. Williams & Co., claiming damages amounting to \$30,000. In the new edition the real names have been changed, but this fact does not pacify them or the persons who are urging them on."—N. Y. Tribune.

CATARH.

The remarkable results in a disease so universal and with such a variety of characteristics as Catarrh, prove how effectually Hood's Sarsaparilla acting through the blood, reaches every part of the human system. A medicine, like anything else, can be fairly judged only by its results. We point with pride to the glorious record Hood's Sarsaparilla has entered upon the hearts of thousands of people it has cured of catarrh.

A LADY WANTS TO KNOW the latest Parisian style of dress and bonnet; a new way to arrange the hair. Millions are expended for artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, art can be dispensed with. It will overcome those diseases peculiar to females. By druggists.

"SO WEAK I COULD SCARCELY STAND."

A very decided gain is shown in the following case of a patient residing in Carthage, Miss. "I have been taking your Compound Oxygen six weeks, and am glad to say that I am improving. When I began the Treatment my limbs were so weak I could scarcely stand on them, and they pained me a great deal. My cough was so bad, and at times I could hardly breathe, and I suffered a great deal with pains in my stomach and lungs. I have now gained some five or six pounds in weight, and can walk two miles easily; the pain in limbs is entirely gone; my cough is much better. It does not tear me to pieces to cough now, as it did six weeks ago." Treatise on "Compound Oxygen" sent free. Drs. STARKY & PALIN, 1109 and 1111 Girard Street, Philadelphia, Pa.

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BANANAS—Barroco, \$3.50 per bunch.

BARKLEY—\$10.00 @ 11.00 per mess; \$12.00 @ 13.00 per extra mess; \$14.00 @ 15.00 per choice family packs.

BUTTER—Western and Northern, \$2.50 @ 2.60 per bbl.; medium grade, \$2.30 @ 2.40 per bbl.; 18 @ 35c per lb.

BRETS—75c per bush.

CABBAGES—\$2.00 @ 2.50 per 100.

CARROTS—50c per bush.

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CORN—Mixed and Yellow, 77 @ 78c per bush.

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HOOD'S SARSAPARILLA

Has "decided" claims upon the public. This is positively proven by the immense good it has done to those who have been cured of diseases from which they have suffered intensely for years, as verified by the published testimonials, every one of which is a positive fact.

CHILSEA, VT., Feb. 24, 1879.
MESSRS. C. I. HOOD & CO., Lowell, Mass.:
The 24th of last June I was taken sick with a decided cold, and with an awful pain. The swelling went all over my face and neck, and I could with difficulty see out of my eyes. I drove out over the whole surface of my body; my right leg up to my knee was one raw, itching mass, and my ankle and foot so lame and sore I could not step on it, and it would run so as to make a handkerchief in an hour. In this condition Mr. W. F. Hood of the firm of A. R. Hood & Son, druggists of this town, handed me a bottle of Hood's Sarsaparilla, and told me to take it. I did so, and by the time I had taken five bottles I found that I was doing me good. I have since taken five bottles more. After I had taken three bottles my soreness began to leave me, and I have been growing better every day, so that to-day I can walk without going lame. I have no soreness in my ankle and it has healed all up, and does not run at all. I owe my recovery to your Sarsaparilla. I write this to let you know that I think it deserves the confidence of the public, especially those who are troubled.

Yours most truly,
JOSEPH PITKIN.

P. S. Every person that sees this notice that I never would get over my sickness without your Sarsaparilla, will be glad to thank God for it.

Another Sarsaparilla case showing a sharpening effect upon the appetite. No other preparation tones and strengthens the digestive organs like Hood's SARSAPARILLA.

Price one dollar, or six bottles for five dollars. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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ZION'S HERALD.

THURSDAY, NOVEMBER 10, 1881.

What does the *Boston Herald* mean by "the wild and savage deluge" with which the court that tried Dr. Thomas "rejected him from the Methodist ministry?" The action of the court was perfectly calm and dignified; the only thing criticised was the style of the arguments of the ministers conducting the prosecution, for which they alone are responsible. Dr. Thomas, for nearly a score of years, has held his present relation of antagonism to the standards of his church, but has received her best appointments and been treated with extraordinary leniency and kindness. The *Herald* affirms that Dr. Thomas is excluded from the church "on grounds which do not closely touch what is necessary to salvation." Who is the proper judge of this? This was the very question that was tried, and was decided, not by the prosecuting attorneys, but by a committee of Mr. Thomas' peers—as excellent men and ministers as can be found in the land. Is charity towards an individual any more lovely than charity towards a whole church? Why should the opinions of one man receive more deference and demand more charity than the judgment of tens of thousands of others, confirmed by a century of discussion, and the accepted creed of a church of four millions of communicants?

A conscientious and much-respected correspondent is really distressed at the growth of personal commendations in our religious papers. He is quite astonished at the number of "able," and "eloquent," and "accomplished" men who are suddenly bursting upon the church and the world. Besides, he is afraid of hurting these men themselves, if they are now sincerely pious, by such pronounced flatteries. It is possible that this thing is a little overdone; we are confident, however, that the persons referred to are far less injured than the long-suffering community of readers whose eyes are constantly afflicted by these exaggerated praises. After all, the first column in the weekly paper that is read, is that containing the short "personals." The community loves to hear of those who hold conspicuous places in society. These strong adjectives applied to public performances have become somewhat arbitrary in their signification, and do not bear, perhaps, their ordinary interpretation. All these highly-complimented men are human, with mortal weaknesses, and make some very feeble utterances at times.

One of the astonishing signs of the hour is the almost universal remission of party zeal and bitterness. It is quite difficult to awaken sufficient interest in preliminary caucuses to secure the best nominations to State and municipal offices. The memorable eighty days of sorrow around the bed of the noble and lamented President paralyzed for the time the vigor of political competition. It is a good time to insist now upon candidates of unquestioned character and ability, and to refuse to vote for parties unworthy of the suffrage of intelligent and moral men. A number of localities, like Brooklyn, New York, have peremptorily declined to accept party nominations, and have combined upon names of accepted merit outside of caucus candidates. Only by this way can municipal purity and efficiency be secured.

The brotherhood of men and the common fatherhood of God are twin facts. If God were not the All-Father, men could not be brothers. Maurice, in one of his sermons, says, "I know no ground for the relationships among men but their common relation to God." There is no other ground; therefore they who deny the personality, and by consequence the fatherhood, of God cannot logically uphold the doctrine of human brotherhood. He who cannot unite with his fellows in saying "Our Father which art in heaven," cannot look them in the face and say, "We are brethren; let us love one another." The root of brotherhood is a common fatherhood.

Moses the lawgiver dealt with acts, saying, "Thou shalt not kill." The Christ, as king over the human spirit, spoke to the heart saying, "Thou shalt

not be angry with thy brother without cause." Therefore, observes Maurice, reducing these facts to a formal statement, "The Gospel is, from the foundation, necessary as the law itself to the perfect development of humanity." The law enjoined outward righteousness; the Gospel teaches the righteousness of the heart. A truly converted man illustrates in his life both the law and the Gospel. His heart is purified by faith; his life is ethically blameless. He keeps God's commandments not as duties reluctantly performed, but as spontaneous expressions of the ardent love he cherishes for his Lawgiver and Saviour.

A thoughtless or unscrupulous agitation as to whether or not a man shall pray in a certain posture may quench in the heart that quickening Spirit without which men cannot pray at all effectively. An over-zealous and indiscreet discussion about water-baptism may have the effect to restrain that baptism of the Holy Spirit which is the only thing that can renew the heart in righteousness, and of which this or that or any form of water-baptism is only a type or shadow.

God and men, too, see through religious shams, just as they see through shams in science and in art. The only thing which is either acceptable to God or approved of men is that outward devotion to truth and goodness which flows from an inward principle of faith in that which is good and true.

EVANGELIZATION IN CITIES.

It is very evident that the Christian Church will not, in coming years, contribute less for the propagation of Christianity in foreign lands, but it is equally evident that she will do more for the evangelization of her city populations at home. The step of opening Mr. Judson, of the Baptist Church, in leaving one of the most inviting parishes, where he was greatly beloved and his services generously remunerated, to take a run-down church in the portion of New York city largely given over to business and to a foreign population, is significant in many ways. It suggests the fact that the divine Spirit is moving on the hearts of Christian disciples to lead their thoughts and activities towards the tens of thousands in our great cities who are perishing for lack of the bread of life; and it suggests, also, the requisite agency to effect their redemption. It needs as able, as popular, as devoted a ministry as the church can secure within its ranks. We cannot doubt the success of Mr. Judson. We are not surprised to hear that the long-neglected house of worship is well filled. It will, without doubt, continue to be so. Members of other churches of the denomination, who come at first out of curiosity or interest in the earnest ministry of Mr. Judson, will give place to those who are won from the world and haunts of vice by the zealous labors of the evangelist and his helpers.

The church is quite free to criticize the measures of eccentric men and women who go into this difficult field with their peculiar devices and win something more than a willing hearing. We hardly know what to make of the Salvation Army, with its simple uniform, its military organization and drill, its regular measured step, its brass bands, and its energetic responses and shouts; we have sincere misgivings as to the doctrinal tendencies of the teachings of the Plymouth Brethren; we question the measures of the heralds of an immediate coming of the ascended Master; we fear that the Young Men's Christian Associations will withdraw sympathy, and substance, and personal labor from the churches; but we leave, after all, these great open spaces in our modern Christendom to remain utterly uncultivated save for the endeavors of these outside laborers in the great vineyard. They are, at the present moment, reaping harvests in fields that have been well-nigh abandoned by the regular churches. If we question the wisdom of these evangelizing measures and the wholesomeness of the doctrines taught, we must be equally active and earnest with our better modes and more Scriptural instructions.

But we have much to learn from these men. They understand best the condition of those among whom they labor. They speak to them in tones and in a language with which they are familiar. They are of the same social cultivation, only softened, sweetened and somewhat educated by the inspiring grace of the Gospel. They speak in the figures and parables of the street. They understand the peculiar temptations and moral necessities of their former companions. It is this that accounts for the extraordinary success, in grasping the men from the very jaws of perdition, that has attended the efforts of several reformed gamblers and drunkards in the city of New York and elsewhere; and it is the language of the people, with a consecrated heart, that gives Mr. Moody such a pop-

ular power. The church must avail herself of this, not leave the work alone to such, but combine their gifts and graces with the wisest and choicest of her ministry. What would avail all the directness and earnestness of young Mr. Harrison, were it not for the judicious co-operation of some of our ablest and most prudent pastors in connection with whom he exercises his extraordinary evangelical gifts?

It is singular with what calmness the evangelical church in this country has yielded its hold upon the cities and large towns, as a foreign population has moved in. Protestants have quietly moved out of portions of cities in which these large populations, chiefly of Roman Catholics, have concentrated, and have carried their churches with them. A little chagrined, when they come to think soberly of what has been done, and of the moral condition of these their fellow-citizens as well as fellow-men, a few creep back again to plant a little Sunday-school, or to hold a mission service in a narrow hall, shedding forth scarcely a ray of light upon the surrounding darkness.

Our chief cities are rapidly increasing in population, and the difficulties attending the work of their moral renovation are constantly enhanced. The success that has followed occasional efforts, with the right kind of consecrated talents, shows that no population is beyond the redeeming forces of the Gospel. What Paul and Silas accomplished in the heart of the heathen city of Philippi, may be attained in the darkest centres of New York and Boston. It may require the faith, the perseverance, the endurance, and even the ability, of a Paul. We must not think this work is to be relegated to broken-down men, to those whose labors are not acceptable in the best positions that the church can offer, to young students in sacred theology who are practicing for their future ministry, but the chiefs among the brethren, men of a rare stamp, full of facility as well as of the Holy Ghost, gathering about themselves the converted men of the people, just as our missionaries avail themselves of native laborers but never leave them to themselves—such men, amply supported, and fully sustained by the sympathies and co-operation of the churches, must enter personally into this work.

North End or West End cannot be aroused and drawn into Christian folds in a month or in a year; but with pronounced and persistent effort the population that now is gathered, in these quarters, into no church, might be drawn into neighboring houses of worship. It is a manifest embarrassment that the congregations in our places of worship would hardly welcome such accessions from the streets, and the latter would hardly feel at home in their company. Working churches, bearing the unmistakable marks of the Lord Jesus, are as much to be desired as the faithful and fervent ministry. The city missionary will find it requisite to surround himself with devoted men and women, whose sympathy and prayers, and the benedictions of those friendly faces, will welcome to the house of God all that may be won from the haunts of sin or from the embrace of an unspiritual church. We have little hope of ordinary city missionary work. We do not underrate it. Its offices of sympathy and charity are in constant demand; but its evangelizing power is limited. What is needed is a broad and earnest effort to disciple and enfold in church fellowship the masses of Sabbath-breaking, vicious and irreligious people, and those who, having a form of Christian belief, are entirely without its light and sweetness. This will require men and money and the baptism of Pentecost; and neither of these is beyond the possibilities of the church.

MEETING OF THE GENERAL MISSIONARY COMMITTEE.

This Committee meets annually, in the chapel of the Methodist buildings, 805 Broadway, New York city. This year the Committee began its sessions, Nov. 2. Its great business is to supervise the missionary work at home and abroad for the past year, and to plan for carrying it forward through the year to come. The Committee is composed of the bishops of the church, the corresponding secretaries and treasurers of the Missionary Society, twelve clerical representatives of the twelve mission districts into which the whole country is divided, with Germany and Switzerland included, and twelve representatives of the board of managers—six of them clergymen and the other laymen.

The bishops were present—William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Jesse T. Peck, Henry W. Warren, Cyrus D. Foss, and John F. Hurst. Bishop Scott was absent through feebleness and infirmity, confining him at home. Bishop Simpson had not yet returned from Europe, and Bishop Bowman was reported to be in China on missionary visitation. The corresponding secretaries also were on hand—Rev. Drs. Reid and Charles H. Fowler; and the treasurers—J. M. Phillips, esq., of New York, and Rev. Dr. J. M. Walden of Cincinnati. The representatives of districts and of the board of managers were, generally, in their places.

Bishop Harris presided at the opening of the meeting, and Rev. Dr. Trimble, of Ohio, led the religious services. Rev. Dr. Reid was then elected secretary, and Dr. Walden, of Cincinnati, financial secretary. Mr. Phillips presented the Treasurer's Report, an abstract of which appears below. Dr. Reid moved a committee on the recent death of Bishop E. O. Haven; and Rev. C. V. Anthony of California, Dr. Olin of Pennsylvania, and J. B. Cornell, esq., of New York, were appointed such committee.

Dr. Reid moved to consider on what general basis they should proceed to consider the missionary appropriations for the ensuing year, and named \$625,000. Treasurer Phillips mentioned \$650,000. Dr. Fowler said that when we come to consider the individual missions, then the need of money will be felt. Unless you reduce the foreign work and beat and bruise the home, you cannot get along with less than \$675,000. We can venture to advance from ten to twenty thousand dollars. We made an advance last year in the appropriations, and the church responded. Shall we now seem to say, we have no more faith in God and in His church?

Dr. Walden was in favor of \$650,000 for everything, excepting the debt. Dr. Reid said that the debt was now \$130,000, and he did not wish to increase it. He groaned over paying \$10,000 for interest. Each of our missions needs more money. It is disastrous to reduce, but more so to be in debt, and have, perchance, to meet a crisis. The church is not inspired by our advanced appropriations. Bishop Peck thought a cautious advance the true policy. Distrust is discouraging. We should not appropriate in anticipation of any crisis. His way would be to pay the debt in three months by an appeal to our great capitalists.

Dr. Trimble thought the debt ought not to be considered, and we should strive not to increase, but to decrease it. We ought not to have to pay \$10,000 out for interest. Dr. Crawford said that no one could help being influenced by his surroundings. He was not generally on the side of restraint. It was grievous to feel that no more could be done than this. Asking for more does not help much, and increasing the debt may bring trouble. Capitalists will not pay it. Moneyed men hereabouts are pressed down with appeals. It discourages to ask for more, and no advance on last year's appropriations should be made.

Dr. Buckley would consider both sides. The missions need more; the church should give more; but the debt is a serious thing. About here, some men give! They are ridden to death. Others will not give. They are dead while they live. There are two ways of stirring up: First, plan for great things. If Dr. Fowler could be heard everywhere, all might be done; but he cannot. The second method is, to hold down to the lowest point, and then urge for a rise. We had better stand where we are. Don't take off, and don't add.

Dr. Curry proposed to proceed on facts. He thought there is not so much contingency as some imagine. He had been watching the movements for twenty-five years. Last year was more prosperous, and we advanced—say ten per cent. There would be a steadiness. Money was, at present, plenty and interest low. If there was an increase of receipts up to \$70,000 last year, we could go for \$650,000 for appropriations, besides the debt, for this year. The debt will likely grow larger, and the Board might do something towards removing it, on Bishop Peck's line with the capitalists. Dr. Curry said, further, that some missions we had rather pamper—say ten per cent. There would be a steadiness. Money was, at present, plenty and interest low. If there was an increase of receipts up to \$70,000 last year, we could go for \$650,000 for appropriations, besides the debt, for this year. The debt will likely grow larger, and the Board might do something towards removing it, on Bishop Peck's line with the capitalists.

This discussion was continued until Mr. Cornell, of the board in New York, speaking in favor of advancing, said that \$85,000 of the apparent indebtedness of the Missionary Society would never have to be paid. This statement led to an earnest call for explanation, and to a long and animated discussion, in which Drs. Olin, Reid, Buckley, Hunt, Curry, Beaman, Crawford, Waldea, Carr,

Locke, Mr. Phillips, and Bishop Wiley took part on the one side or the other. The explanation amounted to this: That the board of managers had allowed an annuity fund to arise, into which \$138,000 had been paid, and on which amount interest was to be paid, as agreed upon, until the decease of the annuitant in each case. The board had ordered these funds to be invested in the best securities as a warrant for the sure payment of the interest, and this fund to be kept entirely separate from the Missionary Society funds. On the death of any individual annuitant, the said annuity would flow into the missionary treasury, and the figures appear in the Missionary Society's accounts. But the treasurer of the Missionary Society had been authorized by the board to borrow \$85,000 from the annuitant fund, and to pay yearly the accruing interest, the said amount appearing as debt in the yearly accounts of the Missionary Society. Some of the debaters insisted that this \$85,000 should be deducted from the apparent debt of the Society of \$130,922.64, leaving it \$45,922.64, because that \$85,000 would never have to be paid. Others contended that the entire annuitant fund should be regarded and treated (as the board had ordered) as being outside the missionary funds proper, excepting in so far as annuities would from time to time come into the treasury of the Missionary Society on the decease of the annuitants, and that this arrangement was so understood by the annuitants generally, and would be more satisfactory to them. At length the debate ended without any action being taken. The vote on the basis of appropriations was called for, and the largest sum named, \$675,000, was agreed upon.

On motion, the Foreign Missionary work was taken up, and Liberia, Africa, being represented, \$1,500 were allowed, at the disposal of the board, for Liberia, including \$1,000 for schools, and \$1,500 extra for work in the interior. South America was called, including Central America, Northeast South America, Southeast and West South America, and \$12,650 were granted, including \$2,000 for debt of a church at Buenos Ayres, provided the entire debt should be extinguished.

The following is the abstract of the Treasurer's Report:—

Total receipts from Nov. 1, 1879, to Oct. 31, 1880,	\$507,371.14
Total receipts from Nov. 1, 1880, to Oct. 31, 1881,	625,050.89
RECAPITULATION:	\$1,132,422.03
Balance Treasury in debt, Nov. 1, 1880,	\$82,001.71
Disbursements from Nov. 1, 1880, to Oct. 31, 1881,	448,084.82
Total,	\$739,086.53
Receipts from Nov. 1, 80, to Oct. 31, 81,	625,050.89
Balance Treasury in debt Nov. 1, 81,	\$114,035.64
STATE OF THE TREASURY NOV. 1, 1881.	
Treasury in debt in New York, \$124,222.92	
Cash in Treasury in Cincinnati, 20,800.28	
Net cash indebtedness of Treasury Nov. 1, 81,	\$103,422.64
1, 81,	26,500.00
Outstanding drafts of the Secretaries,	26,500.00
Total indebtedness of Treasury Nov. 1, 81,	\$130,922.64
1, 81,	112,121.71
Increase of liabilities,	\$18,770.98
J. M. WALDEN, ASST. TREAS.	
J. M. PHILLIPS, TREAS.	

[To be continued.]

Editorial Items.

The "nation's guests" were received in Boston last week with much warmth of human expression and great kindness of the weather. Our classic Mayor addressed them in polished sentences, and entertained them in royal style at the city's expense. They were carried to see the State House, Faneuil Hall, Bunker Hill, the Washington Elm, Harvard College, and the chief points of interest in the vicinity—a charming round, but rendered pitiful enough by the weeping skies and the muddy streets. But the visitors said everything was lovely, especially the ladies whom they met at the reception, and they were delighted with everything they saw and heard.

An amusing discussion is now convulsing the little State of Rhode Island over the French guests. They were very handsomely received in Newport and Providence, but the Governor, whose temperance principles are quite unusually pronounced for such officials, to his credit, refuses to audit the wine bills, having previously announced his intention in this regard. Those who supplied the wine must bear the self-imposed burden. It is a cheap revenge, and perhaps some relief to those who love State-paid wine, to rush into print and call such a course of an executive an exhibition of narrowness and meanness. The Governor will survive the attack.

Our readers were made familiar with the remarkable religious movement in Meriden, Conn., last winter, under the labors of Rev. Mr. Harrison in connection with the hearty co-operation of the excellent pastor at the time—Rev. I. J. Lansing. No little interest has been felt to know of the permanency of the work. A happy choice of a successor was made in Rev. Benjamin M. Adams. The young converts have been faithfully trained. The close of the critical year shows that the divine seal was placed upon the "great awakening." At a love-feast held in the church last

week 139 persons spoke in an hour, and the pastor writes that "the meeting was a burst of praise." This is the summing-up of the work at the close of the year as reported by the present pastor:—

"Sunday, Oct. 30, Mr. Lansing preached a grand sermon in the morning to a large congregation, and assisted in the services the rest of the day, which were full of interest. The following report was read at the reception into full connection of the probationers: Whole number of probationers, 371; recommended to full membership, 254; continued on probation, 39; removed, 34; joined other churches, 3; died, 1; cannot be found, 2; discontinued, 38; 83 per cent. are adults, 91 per cent. over 15 years of age, 45 per cent. married people. The revival lives and is a growing benediction."

This certainly is a very inspiring showing. Would that such a work could be repeated over the land!

The Treasurer of the United States, in his annual report just rendered, gives a very encouraging view of the financial prosperity of the Republic. There has been an increase of receipts in nearly every department. The excess of receipts over payments was \$100,069,404.98. Over ninety millions of this amount was expended in the redemption of the public debt. The reduction in the annual amount of interest to be paid upon the debt has been \$14,982,905.57. Not a national bank has failed during the year. One disastrous failure of this nature, the Newark bank—a most astonishing illustration of individual fraud and of reckless carelessness on the part of directors—marks the early months of the present financial year. This increase of national income shows the great prosperity of the year, and suggests the judicious remission of some of the most burdensome imposts. Luxuries and injurious beverages may still be wisely freighted with heavy taxation, but whatever relates to the health, comfort, or intellectual and moral development of the people, should be relieved from all unnecessary burdens.

The American Missionary Association held its annual meeting in Worcester, last week. This society sprung out of the American Board during the anti-slavery struggle; its early supporters falling to secure such pronounced sentiments against slavery at the meetings of the Board as they desired. It devoted its funds to the education of the colored people and the Mendic mission in Africa. The close of the war greatly enlarged its field, as the management of the government freedmen's funds largely increased its resources. The institutions under the care of the Association in Hampton, Nashville, Atlanta, and other points, were finely endowed, and have since been accomplishing noble results in the education of colored young men and women, as teachers, lawyers, physicians, ministers and for various forms of industry. The officers of the society call for \$300,000 for the current year. The sessions have been very interesting and inspiring, marked by earnest speeches and some generous gifts of money. Little did the original founders of this Association know for what they were laying its foundations, when in the "day of small things" they planted its humble corner-stone.

On the 25th of last month, in the city of Cleveland, Ohio, the Woman's Home Missionary Society of the M. E. Church held its anniversary. Mrs. R. B. Hayes, the president of the Society, presided on the occasion. A very large congregation filled the audience-room of the First M. E. Church. Mrs. Dr. John Davis, of Cincinnati, read an interesting paper upon the object and field of the Society, Mrs. Dr. Rust gave an address embodying many pathetic incidents, and was followed by a bright and fresh speech from Mrs. N. G. Williams, of Delaware, Ohio. The event of the evening was the grand address of Bishop Wiley, which we shall publish at length next week. This latest of our voluntary societies has no difficulty in finding work enough in its special field. It cannot be spared at the South, and is just now seeking to throw the agency of active pure womanhood into the Territory cursed by Mormonism. The inspiration out of which this important movement among our women has sprung, was, without doubt, from heaven, and its work will be a living benediction to the land.

BRIEF MENTION.

—Rev. E. Paxton Hood will take part in the coming Sunday-school Congress at Tremont Street church. He will deliver an address on Wednesday evening, Nov. 16.

—Number 26 of the *Humboldt Library* published by J. Fitzgerald & Co., New York, contains "The Evolutionist at Large," by Grant Allen.

—Thanks for a copy of the Minutes of the Twenty-sixth session of the Detroit Annual Conference! It is a well-arranged document, showing careful preparation.

—The National Temperance Society is early in the field with its Temperance Almanac for 1882. It is very neatly published, well filled with excellent temperance miscellany and is finely illustrated.

—We have received the Quarterly Report of the Kansas State Board of Agriculture, ending Sept. 30, '81. It gives the condition of the winter and spring crops at the West, and animals, also, with meteorological data, and sketches of the State affairs and its various exhibitions. J. K. Hudson, Topeka, is the secretary of the board, and his reports are always valuable to agriculturists and interesting to general readers.

—White & Stokes, New York, publish a newly revised and executed Christmas token. It is entitled, "Watching for Santa Claus," and contains a good selection of original and familiar verses. The author is the well-known historical and literary writer, Mrs. Martha J. Lamb. For sale in Boston by A. Williams & Co.

—The editor of the *Pittsburgh Advocate*, who has seen what we have not—a report of the proceedings of the trial—says that, "In reading over the account of the proceedings of the trial of Dr. Thomas,

—The Century Company—which succeeds to the publishing business of Scribner & Co., and introduces a new era of the elegant popular monthly which bore the name of the former firm, with its own business title—publishes, in a large quarto volume, over forty proof impressions of the finest illustrations which have appeared in the periodical during the past year. It makes a particularly attractive gift-book for the holidays.

—The nomination of Dr. H. B. Ridgway, by the Trustees of Garrett Biblical School, to the chair of sacred History, has been confirmed by the Bishops. Mr. James Deering, well-known to our Portland readers, with characteristic energy, pays one-half the salary of the professorship for two years. The newly-elected incumbent is one of the most cultivated scholars in the church, a preacher of great power and chasteness of style, a man sure to win his classes by his amiable temper, and a loyal disciple of the faith of his church.

—We have received a copy of the Minutes of the Delegated Conference of the M. E. Church in India, held at Allahabad, July 14-18. This Delegated Conference takes the place of a General Conference, without, however, any legal authority. It enables the brethren of the different mission Conferences to discuss the widely and common interests of the work of the professorship for two years. The results of all its departments. The results of the meeting, as embodied in reports and resolutions, seem to have been excellent and of practical value.

—George H. Ellis, 141 Franklin Street, issues in paper covers a cheap, new edition of Frances Power Cobbe's excellent book upon "The Duties of Women." There has been no stronger or more practical discussion of woman's duties at the present hour, than that to be found in the six lectures of this vigorous tract. No one has a livelier sense of the rights of her sex, but she presses with greater earnestness upon her sisters the serious duties that wait upon woman's life. The chapters of this little book are like the sound of a trumpet.

—Dr. Edwards, in an extended editorial, calmly and ably written, reviews the case of Rev. Mr. Thomas, and considers the various newspaper criticisms made upon the character of the trial. Sensitive to the honor of the church as any man, and familiar with all the facts, he still says, in reference to the course of the ministers appointed to conduct the prosecution:—

"Through this common law [referring to the habit of prosecuting attorneys], even the prosecutors' species were modified, and they deemed their duty undone until they had uttered some severe and searching and honest convulsion. We believe no two more sincere, conscientious and fearless men could have conducted the church's case than were and are Drs. Hatfield and Parkhurst. We accept their articles to our columns. We have several of their best views of the necessities of the case."

—Events move rapidly in this country. In a short editorial note last week we spoke of Rev. Hervey Wood as a Methodist preacher. He was a few months since; but in our absence from the country he went under the name of "Hervey Wood" (a perfect right to do), which certainly will not hurt him as a temperance lecturer, nor as a minister if it does not quench his fire, and probably will make him more welcome in the pulpits of a sister denomination, if any less in ours.

—We give place on our first page to a consideration of the ecclesiastical trial which has just taken place. It is written in such a manly and Christian temper, and withal utters so true a general sentiment, that, although we could not accept its application to the case referred to, for reasons that in no wise conflict with the principle elaborated, we readily admit the article to our columns. We have several other contributions upon the same subject; some of them from our most honored and ablest brethren. We do not think the controversy is profitable, or that its continuation is grateful or useful to the body of our readers.

—The introductory address before the medical class of Dartmouth College, delivered by Dr. H. M. Field, Prof. of Therapeutics and Materia Medica, Aug. 3, of the present year, has been published by the request of the class. It is a vigorous presentation of the responsibilities of the profession of medicine, and of adequate preparation, the importance of a careful weighing of modern methods, and embodies a very sharp and lively tilt at the Homeopaths. There is as relevant a debate between the schools of medicine as between those of philosophy and theology, and in each instance, probably, the fittest survives. The address is a very able and suggestive one.

—We had the pleasure of welcoming in the office, last week, Dr. Lyman Abbott, editor of the *Christian Union*. He confirms the intimations we had received of the prosperity of this paper of which he is now the chief editor, and the latter better fortunes of which are largely due to both his business faculty and his marked ability as a religious editor.

—It is wonderful what a literature the Holy Land bears up. Every fresh volume, if true to its subject, is invested with the same singular fascination. One of the latest descriptive tours is from the cultivated pen of Dr. J. W. Dulles of Philadelphia. He modestly entitles his very interesting volume, "The Ride Through Palestine." It is published in a beautiful form by the Presbyterian Board of Publication, and illustrated with one hundred and eighty fine engravings and maps. The former are prepared from original photographs. The book is very pleasantly written; not burdened with references, but giving the personal observations and incidents of one thoroughly acquainted with the history and sacred associations of the land. The reader will find himself so beguiled by the delightful pages, that he will reluctantly drop the volume until he completes it. The illustrations are especially fine.

—The International Convention of the Young Men's Christian Association at Cleveland, last June, set apart the second Sabbath in November and the week following (Nov. 13-19) as a season of special prayer for young men and for Christian work in their behalf. A similar recommendation was made by the World's Convention of the Young Men's Christian Association in London in August last. The importance of special effort in behalf of young men is so evident, that this call to prayer will meet with a hearty response. It is also recommended that prayer be made for the Young Men's Christian Association as an agency designed for and reaching young men. There has been a remarkable growth in these organizations in the past few years, and they are doing a better work for young men than ever before. There are now 210 young men employed as general secretaries, giving all their time to Association work, a growth from 3 in 1866, and 114 in 1878, and 161 in 1880.

—The editor of the *Pittsburgh Advocate*, who has seen what we have not—a report of the proceedings of the trial—says that, "In reading over the account of the proceedings of the trial of Dr. Thomas,

ANNOUNCEMENT.

THE COMPANION.

THE PUBLISHERS.

Have spared no effort to present an Announcement of new features for 1882, that shall represent the best ability in entertaining literature. The names of writers for the COMPANION and a selection from the topics that will be treated in the coming volume are given below.

Its Serial Stories.

These are by writers of rare gifts and experience. Several of the Stories will illustrate topics that are engaging public attention.

- A Serial Story.** Illustrated. By W. D. Howells.
- A Live Story for Boys.** Illustrated. By J. T. Townbridge.
- An English Story.** Illustrated. By William Black.
- Witchcraft at Deacon Wiggins'.** By Mrs. Harriet Beecher Stowe.
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The Family.

"HE CARETH."

What can it mean? Is it meant to Him
That the nights are long and the days are dim?
Can He be touched by the grief I bear
Which saddens the heart and whitens the hair?
About His throne are eternal flames,
And strong glad music of happy psalms,
And bliss, untroubled by any strife,
— How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows
lie!
When the lights die down from the path I
take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-long changes to sobbing
prayers,
— Then my heart cries out for a God who cares.

When shadows hang over the whole day
long,
And my spirit is bowed with shame and
wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour — can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above,
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden from my weary soul,
He stills the sigh, and awakes the soul;
The sorrow that bowed me down He kills,
And loves and pardons because He cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high,
And we have safety, for He is nigh,
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care!

— MARIANNE FAIRBANKS, in *London Christian World*.

THE STORY OF QUEEN LOUISE OF PRUSSIA.

BY H. M. PERCIE.

A few miles out from the German city of Berlin, after a ride over a beautiful boulevard road, the traveler finds himself in the interesting little town of Charlottenburg. It receives its name from Queen Sophia Charlotte, the wife of Frederick I. Here he built a palace for her, and around it are a most beautiful park and gardens. But it is not to this palace that the visitor turns with the most interest in Charlottenburg. Not far from this royal home, there stands a building of granite, chaste enough in its style to be compared with the "pearl mosque" of Agra, and, like that, covering the last resting place of a monarch and his idolized wife—Frederick William and Louise of Prussia. More than one nation treasures in its history legends of its ideal queen, but in none is the ideal more lofty than in the character of the beloved Louise.

This noble woman was given to the Prussians for their queen at a most critical time in their history; and it was her worthy example of invincible hope and courage that inspired her people to their bravest efforts and sustained them through the dark hours of their humiliation under the iron hand of Napoleon. Her prophetic spirit saw farther into the future than those around her, and the united Germany of to-day was her firm expectation, although her own efforts towards its consummation were attended only with defeat and shame.

Louise was born in Hanover, March 10, 1776. At the present time the material collected relating to her life is far too small to satisfy the demand for every scrap of her interesting history. The incidents that follow in this paper relating to her life, and the extracts from her own letters, have been gleaned, with great pleasure, from a little book entitled, "Louise," translated from the German by Miss Elizabeth Denio of Wellesley College. Miss Denio is an enthusiastic German student, and her accurate knowledge of both languages peculiarly qualifies her for the work she has undertaken. More than once in this article the graceful translation will speak for itself.

The future queen was descended, on her father's side, from the princely house of Mecklenburg-Strelitz. Her mother was a princess, of an interminable name, of Hesse-Darmstadt. Early in life Louise was left motherless and one of the youngest of a family of ten children. After the death of her father's second wife, she spent the days of her maidenhood under the loving chaperonage of her grandmother, a Landgravine of Darmstadt. She was thoroughly educated, and obtained an extraordinary facility in the use of the French language from speaking it constantly in her studies with a French governess. When she was about seventeen years old, the courtly grandmother took a pleasure trip with Louise and Frederika, her sister, that was destined to become memorable in the minds of both princesses.

They gazed in their journey from the minister of Strasbourg on the debateable land of Alsace and Lorraine, which was finally to be won back to the new empire by the son and grandson of Louise. They visited the home of Goethe, and spent happy days with Frau Rath; but, most

Frankfurt in order that Madame, the grandmother, might pay her respects to her nephew, Frederick II. Eventful indeed was the unexpected sojourn here, for it introduced these fair maidens of royalty to the manly sons of the king. A mutual attraction and surrender soon followed, and in a month, on the 24th of April, 1792, the festival of a double betrothal was celebrated at Darmstadt. Louise, the affianced bride of the crown prince, was greeted everywhere with festive receptions, and her charming simplicity and extraordinary beauty won the hearts of the people to her in sincere and lasting devotion. Her loveliness was of that indescribable type that is so full of magnetism to the beholder, yet ever eludes the grasp of one who would describe it. Should we trust all the extravagant tributes paid to her beauty and lovely character, we should indeed have the veritable fairy princess of German lore embodied. "Artists and poets ceased not to glorify her as the sweetest and fairest of women." One said of her, "She is an angel in loveliness, gentleness and grace. Tall and slender, she is not deficient in a suitable contour of form; she has light hair; her complexion is delicate and pure; the expression of her face is of indescribable graciousness." Many of us are familiar with copies of the beautiful painting by Rauch, representing her in the act of descending a broad flight of steps. She seems to step toward you, the drapery of her royal robes falling in graceful folds about her, and her figure is full of animation and charm. Her face has that intelligence and soul that draws you to it again and again by its irresistible attraction.

But what a life of sorrow and self-sacrifice opened before this beautiful young princess when she pledged her faith to the future king, Frederick III of Prussia! The marriage ceremony took place on Christmas eve, 1793, in the White Hall of the royal palace. Festivities followed in close succession, and in all, the crown princess charmed every one by her beauty and benevolence. The story is told that on one of her birthdays, when the old king, Frederick II, had made her heart glad with rich and rare gifts, he turned to her and asked if she had yet a wish. The princess, already thoughtful of her future subjects, wished for herself a handful of gold, to let the poor people of the capital share in her joy. Smiling, the king asked how great she supposed a handful to be. "As great as the heart of the most gracious of kings," was her reply. It is needless to add that her wish was fulfilled with royal liberality.

From the beginning of their married life to the hour when death took from the loving circle the wife and mother, the home life of Frederick and Louise was kept sacred from the conventionalities and extravagances of the court. The little family was in itself a model after which the simplest German home in the realm might well pattern. It was their greatest happiness to tear themselves away from the ceremonies of the palace and to find a home in some country place like Parets or Memel. The young prince delighted to call himself the mayor of Parets, and the princess, "my lady." Frequently Louise would mingle in the village festivities and make happy the hearts of hundreds of little ones by her liberal patronage, in their behalf, of the vendors of all goodies and toys. Even after they became the king and queen, by the death of Frederick II, they clung to the same simple style of life; and during the wars with Napoleon, Louise denied herself every luxury and conducted her household with a frugal economy touching to contemplate in view of the extravagances of neighboring courts.

Next to her God — for hers was a deeply religious nature — Louise loved her country. The history of its alternate victory and humiliation, in the struggles with Napoleon, had its corresponding phases of hope and despondency in the heart of Louise. Prussia was to her even above husband and children. Indeed, she finally died of a broken heart. The thought of Prussia, humbled to the dust, a petty province in the one great realm of the conqueror, was a grief too deep to be borne by her sensitive nature, already too sorely strained by continued sacrifice and exposure.

We have not space to tell in detail the sad history of the Queen as she fled from one place of refuge to another before the invasions of her beloved Prussia by the hostile soldiers of Napoleon. Most touching of all is the noble forgetfulness of herself which she showed in undertaking a personal interview with Napoleon, to plead for her people and the restoration of their conquered lands. The iron-hearted old soldier was moved by her beauty and self-renunciation,

but it was only for a moment, and he soon recovered himself to become even more arbitrary in his demands than ever. "All," he declared with bluntness, "all my words to the Queen were only polite phrases; for I am resolved to give the King the Elbe for a frontier line." As this interview bears evidence, the Queen, with her ready tact and speech, was more than once the chosen mouthpiece of the rather taciturn King.

Queen Louise, the victim of her country's ruin, died at the villa of Hohen-Zieritz, in Furstenburg, July 19, 1810. She was visiting with the friends of her childhood — her father and brothers and sisters, and even her venerable grandmother. The last words that she wrote were: "I am very happy to-day, dear father, as your daughter and the wife of the best of men." Her husband reached her on the day she died, and she was able to hold a short and loving conversation with him before the final hour. As the last breath came, she said, "I am dying. O Jesus, make it easy!" Thus, as a trustful Christian, this noble woman passed away — a martyr to the cause of her beloved people.

There is not space to give the beautiful letter that Louise wrote to her father while her heart was so full of sorrow from the defeat of the Prussian army. It is a wonderful letter, showing the many sides to her character. Her able and Christian "creed of politics," her pride in her children and her devotion to them, her fond love for her husband, are revealed in it, and through all the letter the most beautiful exhibition of daughterly affection and solicitude is made to appear.

Queen Louise never lived to see the downfall of the haughty monarch who caused her so much misery, but her people treasured the memory of her devotion to their cause; and when Blucher, on March 30, 1814, led his victorious army to the heights of Montmartre, after the bloody contests on German and French soil, and saw the great capital of France conquered, he thus in one sentence embodied his thoughts: "Louise is avenged!" It was he, too, who said of her, "Our saint is in heaven; and her name became afterwards a watchword in conflict and war."

But although Louise did not live to see her heart's desire, yet in the day of her son and grandson has been fulfilled that which would have been her joy to behold. Who shall say that the patriotic zeal which gave strength to the Germans to lay low their enemies was not inspired by their noble and sainted Queen, the influence of whose glowing patriotism is felt even to the second and third generation? Frederick William has confessed as much, when he says: "The unity of Germany concerns me deeply. It is an inheritance from my mother!"

JOHN'S WIFE.

If I say "Yes" to thee, John, can I thy love retain?
For I'm no beauty, dear; there's plenty call
my name.
Lilies and roses don't blend their tints in my face;
I have no witching blue eyes, no wonderful grace;
But I have health, and truth, and youth, and
I love no other but thee;
John, thou must take me all in all, or thou
must let me be.

I am no scholar, John; of art I could not speak;
I could not pose or dress, and look like an
ancient Greek;
I'm not a poet at all; I do not paint or play;
No could I write tale or poem, no matter
what the pay — house-plant bright, and I
love no one but thee;
John, thou must take me all in all, or thou
must let me be.

Come to my heart, dear girl! Give me thy
sun-kissed hand;
Fairer art thou to me than the fairest in the
land.
Love is better than witching eyes or sunny
hair;
Love is better than beauty or wit; love is better
than gold;
For love is not found in the market-place;
love is bought and sold.

— *Harper's Weekly*.

"HATHAWAY'S FIFTH CALF."

BY ELEANOR KIRK.

[Continued.]

Hiram had given his word that the next one who struck him he would knock down. He kept his word, and the ring-leader measured his length on the grass. Another and still another were served in the same way, Hiram holding his ground like a veteran, saying no word, but alert in every nerve and muscle, and ready for the next attack. After three of the number had been "satisfied" in this manner, several of the boys sneaked away, and after a few moments the others, with muttered threats and doubled fists, followed their example.

"I expect I made a bad matter worse," Hiram, Miss Stebbins remarked, as she handed the boy his basket and cap. "Well, yes, ma'am," Hiram replied. "I guess I should have got out of it without fighting if it hadn't been for you; but may be it had to come some time." "Yes, sir!" the lady replied emphatically. "You couldn't always have dodged a fight, and if it had to come, I am glad it is over with, and glad I was here to see it. You'd make a good sol-

dier, Hiram," the lady went on with enthusiasm, "for you'd never fire a second shot soon, or be a minute late. I don't believe in fighting or quarrelling, Hiram, but I do believe an American citizen is entitled to the privilege of walking the streets without being insulted; and the American citizen who won't fight for that right, if worst comes to worst, don't deserve the name."

"I believe you'd make a soldier, Miss Stebbins," Hiram responded; "and I don't believe you'd be afraid of anything or anybody if you thought you were in the right." "Fear is for cowards, Hiram," the lady replied with sparkling eyes. "Take Day Crockett's advice: 'Find out you're right, and then go ahead.' Never mind if going ahead means through fire and shot, or a bullet through your heart. If I'd been a man, Hiram, I should have been a soldier, as true as you live, but I never would have struck a blow or fired a gun unless I had known positively that my cause was a just one."

"It makes my blood tingle to hear you talk, Miss Stebbins," Hiram replied; "but how are folks always to know when they are right? I knew to-day that the boys were so angry that they didn't care what they did, and if I didn't protect myself I might be killed or badly hurt, and it was plain to me that I had a right to my life; but Miss Stebbins, I hated to fight so, that I tried to get my legs to run away, but they wouldn't do it."

Of course Hiram was scolded and punished when he got home. His brothers heard of the fight, and they reported it to their father and mother, and Hiram received additional punishment. They would not listen to any explanations, and the affair ended, as usual, by perfect silence on Hiram's part. He always was, and always would be, in the wrong in the opinion of his family. The silver lining to this very black cloud was Hiram's talk with Miss Stebbins, and the thought that there was one person in the world who understood him.

Hiram was very anxious to learn, and fit himself for some position that would take him out of these uncongenial surroundings. He racked his brains to devise ways and means for such preparation, but all to no purpose. Sometimes he was sorely tempted to run away, but this seemed cowardly, and the boy put the thought out of his mind as something degrading.

One day, a few weeks after the above occurrence, the boys arranged a fishing excursion. A meeting was held in the Hathaways' barn, and Hiram, wedding the garden a few yards off, heard much that was said. During all this time he had not once been molested, although entirely ignored. He was considerably surprised, therefore, to hear the ring-leader, with whom he had first fought, propose to invite him, or, rather, "take him along."

"None of that gang ever called me 'Hiram' before," the boy said to himself as he kept on wedding. "I wonder what's up?" Hiram's brother Charles, who was the only one of the brothers going on the excursion, said with a laugh, "That'll be a good plan. The 'Calf' can get out all the bait. I hate that work."

Hiram wished he hadn't heard this remark. It had spoiled all the pleasure of the previous one, and made him feel more lonesome than ever. However, it wasn't in his nature to harbor disagreeable thoughts, and when the boys passed him on their way to the street, and asked him if he would like to go fishing with them, he replied heartily that he should like to if he could get off, and perhaps if Charles asked his father he would let him go.

"I'll ask him, bossy, never fear," his brother replied tauntingly; and then Hiram's heart grew heavy again, and he wished that he was thousands of miles away from the place he called home.

Mr. Hathaway gave his consent for Hiram to go with the party, and on the appointed day he took his seat in the yacht beside a huge basket of clams, and went busily to work. It was no hardship for Hiram to get out bait. He would like to fish, of course, but he could watch the others, and that was almost as good. The yacht was a beauty, and there was a stiff breeze, and Hiram began to take solid comfort. The three boys whom Hiram had had the trouble with were on board, and if they were not sociable, they let him alone, and that was all Hiram cared about. The owner of the yacht had been hired to sail her, and as far as Hiram could judge, everything promised well for a good day's sport. If he had known that his enemies had invited him solely for the purpose of "getting even with him," as they called it, he would not have been so comfortable. They would duck him and scare him, if nothing else, they planned, and though Hiram's brother was not in the secret, they knew when the time came for the carrying out of their purpose that he would not object.

When Hiram had prepared enough bait, he went on deck and gave himself entirely up to the pleasure of the sail. This was the first unadulterated pleasure of his life, and he made up his mind that he would be so kind and obliging to the boys who had made it possible for him to so enjoy himself, that they would have to like him, and know him for what he was worth.

Just here a rude voice broke in on his happy and unselfish meditations: — "Say, Calf!" This was the ring-leader of all the mischief, the boy that Hiram had first punished. "We brought you along to get out bait," he continued. "I guess I've got out more bait than you'll use," Hiram replied pleasantly. "It is our business to say when you've got enough," the boy answered, stepping on deck as he spoke, "and you're to do as we tell you. Come, now, Hathaway's Fifth, if you don't get

to work this minute, we'll throw you overboard!"

Hiram made no response to this. In fact, there was nothing to be said. He had fulfilled his part of the contract, and now he perfectly understood their new persecution. Two more boys joined the ring-leader, and their victim was not in the least surprised to find that these were also the ones he had fought and whipped. This was not the time for the trick they intended to play upon their companion, but it was time for "Hathaway's Fifth Calf" to understand what his position was among them.

Hiram had thrown himself at full length on deck, quite out of the way of the main boom, and now, as the boys stood by his side, he made no motion to rise or reply to them.

"Say, Calf," one of the boys inquired at last, "will you come down or not?" "I will not!" Hiram replied firmly. "Come on, fellows," the ring-leader cried, "let's give it to him!" And before Hiram could rise to defend himself, the boys had lifted him by main force, and were apparently proceeding to throw him overboard.

"One! two! three!" they shouted in chorus; and just at that moment the main boom struck them with tremendous force, and swept Hiram and his tormentors into the sea.

Now Hiram could swim, and the others could not, but the most expert swimmer could do little more than keep his head above water in such a sea as this. The captain put the boat about, but all was confusion on board. The boys lost their heads entirely, and did nothing but yell at the top of their voices. A good-sized plank had fallen from the deck, and this Hiram managed to push toward one of the boys, while by sheer luck he kept the other from sinking, and from dragging him down at the same time. This boy he had grabbed by the collar, and by the deft use of one hand was keeping him afloat. A steam yacht, seeing the accident, was coming directly toward them, but it didn't seem to Hiram that he could possibly keep up till it could reach them.

At last it was close by, and friendly hands were stretched out to take them on board. "No, no," Hiram cried. "Not me first. Take this one. I can swim and he can't! And that fellow with the plank," he shouted, "he can't hold out much longer. Go for him!"

It was plain that the yacht was short-handed, and it was doubtful, Hiram thought, whether they could all be picked up. But no precious time was wasted on him as long as others were in danger. This was the stuff Hiram Hathaway was made of, preferring his enemy to himself even to the giving up of his own life. Hiram lost consciousness after this, but when he came to his senses, he was steaming across the bay in the beautiful yacht, his companion safe and sound in the cabin with him. The boys had told the whole story of the accident, and its cause, and Hiram found himself all at once in the position of a hero.

"Have you had so much trouble, my boy, that you were willing to die?" the owner of the yacht, a pleasant-faced gentleman, inquired of Hiram. "The boy's eyes filled with tears, and the blood came surging into his pale cheeks as he said: 'I have always felt as if I was in the way, sir, and I don't think dying is so hard as some things. There are a good many of us, and it wouldn't have made so much difference, but the other fellows' folks couldn't have stood it if anything had happened to them!'"

"Oh!" said the gentleman drily. He understood it all — all the neglect, ill-treatment and favoritism. "When you get over your accident, and feel all right again, Hiram," the gentleman went on, "I should like to take you to New York with me. I want just such a boy as you in my office."

"And you will take me?" Hiram inquired, with his soul in his eyes and an accent on the little personal pronoun that made his companion's heart ache. "Yes, my boy, I want you," the gentleman answered, "and the quicker the better."

The story of Hiram's bravery and self-sacrifice was well circulated, and for the first time in his life the boy knew what it was to be well treated. A week afterwards he took up his abode in New York with his new friend, in whose employ he rose to honor and distinction, and from that day to this has never been called "Hathaway's Fifth Calf."

ART THOU POOR!

BY L. A. SHEERMAN.

Poor I hear they call thy mother,
Poor, my gentle child, they call thee;
Art thou poor, thou little maiden,
Art thou poor as people think thee?

On before thy mother's cottage
Blossom meadows, flourish freely;
Every mead has brooks of silver,
Every wood its broad lake-mirror.

Over all the sun is smiling,
Pouring out its golden glory.

Art thou poor, thou little maiden,
Art thou poor as people think thee?

When thou hear'st thy mother singing,
Softly close thy tender eyelids,
Lids which thy soul's pearl-treasures
Straight thereafter cometh slumber.

Soft and still dream's angel takes thee,
Lifts thee on his wings so gently,
Bears thee forth among the meadows,
There to bloom among the flowers.

Bears thee to the birds and forests,
There to fill thy breast with singing,
Laves thy soul in purest waters,
Bathes thee in the joyous sunshine.

Art thou poor, thou little maiden,
Art thou poor as people think thee?

When again thine eyelids open,
Thou art on thy mother's bosom,
Feet in thy tender senses,
Thine in thy darkest thinking.

Sweet it was upon the meadows,
Blithe it was with birds and woodlands,
Good beside the lake's clear waters,
Warm that lulling in the twilight.

— *From the Swedish of Runeberg.*

THE WANDERER.

LUKE 15: 10-22.

BY MRS. EMILY CLEMENS PEARSON.

Afar from home and his father,
A foolish son wandered away;
Gathering his goods together,
He led a life riotous, gay.
Forgetting the claim that loved him,
Refusing the father of his home,
He wasted his substance on strangers,
And thought not of evil to come.

But when his riches had taken
Wings, and forever had flown,
By comrades he was forsaken,
With famine and want left alone.

At length he came to his senses,
After eating husks with the swine;
My father has riches and honor,
I abject penury pine.

"I see afar in the gloaming
The light of my father's home,
Oh, I am so weary of roaming,
I wish he would say to me 'Come!'"

"I long for his bread, I am famished;
Shall I perish if here I stay;
Oh, how could I leave my father
And wander so far away?"

"I'll arise and go to my father,
I'll tell him my folly and sin;
It may be he in compassion
Will take his poor wanderer in."

Starting to go to his father,
While still he was full of fear,
The good man came forth to meet him,
Embraced, kissed, bade him good cheer.

"O father, I am not worthy!
I've wasted my whole estate,
But hungry, and faint, and weary,
As one of thy servants I'd wait."

"Give him my best robe, my servants,
And adorn him with garments rare;
My son has returned to dwell with me,
Most welcome, my riches shall share."

"My son that was dead is alive again;
My son that was lost I have found!"
Sound it over the hills of heaven,
Till echoes of joy resound.

For Young and Old.

Bits of Fun.

.... It is certainly a reflection on the appreciative taste of the bride that the best man at a wedding is not the bridegroom.

.... A baby in Ohio that was fed on elephant's milk gained twenty pounds in one week. It was the baby elephant.

.... A traveling printer, who, for want of employment at his trade, went to work on a farm, came in one day to ask his employer if a hen could be set solid.

.... An advertiser in Texas calls for "an industrious man, as a boss, just over five thousand head of sheep that can speak Spanish fluently."

.... It was at the music hall not long since that a lady remarked to a visiting friend, after a solo on the bag organ: "That's all very well, but you just wait till they put on the vox populi!"

.... "Call me an ocean!" said Mrs. Partington; "why, the next thing you will call me a centurion, a relic of antiquity, and send me to the next imperium!"

.... A little girl once said that she would be very glad to go to heaven, because they had plenty of preserves there. On being examined, she took down her e. trebuchin, and triumphantly read, "Why ought the saints to love God?" "Because He makes, preserves, and keeps them."

.... Father of a Boy: "No; walking on stilts never hurt anybody. It's the falling off the stilts that does it. I've seen a fellow fall off the stilts and skinned his head, while the stilts came down, kettunk, on the back of your head, that hurts."

.... A fastidious Poughkeepsie girl has written to the presidents of all the principal colleges in this country to inquire whether they should say "mumps" or "mumps are." Some of the presidents spoke feelingly of "one mumps" while others were tongue-tied of "one mumps." It is strange that authorities differ on such vital questions.

.... Rev. E. P. Tenney, the genial and widely respected of Colorado college, when pastor of a Congregational church in a seacoast town in Massachusetts, had a donation party, among the presents being a fine new dress-coat for the pastor and a tasty bonnet for his better half. On the day of the party they walked up the aisle in their new habiliments, the choir inadvertently struck out with the voluntary, much to the discomfiture of the sensitive clergyman and his wife. "Who are these in bright array?"

.... At the same church, a few weeks ago, the funeral of a prominent and highly respected citizen of the town by the name of Knight occurred, on which occasion, by a singular coincidence, the choir sang as their first selection the usually fitting hymn, "There will be no night there." The effect as soprano, alto and tenor successively took up the refrain was well calculated to excite the feelings of those who had gathered in any but a humorous spirit. — *EDITOR'S DRAWER, in Harper's for November.*

Gems of Thought.

.... How often do we look upon God as our last and feeblest resource. We go to Him because we have nowhere else to go. — *George MacDonald.*

.... Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it. — *Rev. T. L. Cuyler.*

.... A Christian is a Christ-man; just change the e to an m. Paul's idea of man was threefold; out of Christ, or in a state of nature, in Christ, a state of grace; and with Christ, a state of glory. — *Charles S. Robinson.*

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost
The sound of the Shepherd's name?

Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them,
He had nowhere to lay His head.

.... As Beethoven entranced a world with symphonies he could not hear, so may we make others happy though miserable ourselves.

.... The man who has an empty cup may pray and should pray that it may be filled; but that has a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it as truly as it needs prayer in poverty that we may have grace to bear it. — *Cumming.*

.... When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not so limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper, or censorious spirit, is as much needed as the other.

BE THOU CONTENT.
Why art thou full of anxious fear,
How thou shalt be sustained and fed?
He who hath made and placed thee here
Will give thee needful daily bread.
Canst thou not trust His rich and bounteous hand
Who feeds all living things on sea and land?
Be thou content.

He who doth teach the little birds
To find their meat in field and wood;
Who gives the countless flocks and herds,
Each day, their needful drink and food,
Thy hunger, too, will surely satisfy,
And all thy wants in His good time supply.
Be thou content.
— *Paul Gerhardt, 1670.*

FROM OUR MISSION ROOMS.

Rev. J. H. Messmore, of the North India Mission, who recently sailed from Quebec, returning from a home furlough to his field of labor, reports his arrival in Liverpool. He was to take passage from Trieste for India in the Anstasia Lloyd's steamer "Helios," Oct. 12, expecting to arrive in Bombay, Nov. 8.

"This will give me," he writes, "fully six weeks in our work here, which is a great blessing. I found an old Indian missionary friend, Rev. Mr. Holcombe and wife, at Quebec on the steamer, and we traveled together to Bombay. Good health thus far, and a prosperous journey."

Mrs. L. B. Goodwin, widow of our lamented missionary of the South India Conference, Rev. Frank A. Goodwin, who died at Belfast, Me., recently, passed through New York with her children on the way to Pittsburgh, Penn., the place of her future residence, where she has already arrived.

Rev. A. D. McHenry, of the North India Mission Conference, recently paid a visit to the Mission Rooms. He is settled for the present in Boston, in attendance upon the lectures of the Theological School of Boston University. The death of his highly-esteemed wife, who had pre-eminently gifts as a missionary worker, was some time since reported in these columns. It hardly needs to be said that to demonstrate the necessity of the return of both to this country as a possible means for the restoration of health. Mr. McHenry reports a considerable gain of health and strength.

A farewell missionary meeting was held at 18th Street Methodist Episcopal Church in New York, Friday evening, Oct. 21, on the occasion of the departure of several missionaries of the Woman's Foreign Missionary Society to their field of labor in India. They will be a truly welcome reinforcement to the work there. Two of these ladies, Miss Isabella Thoburn and Miss Louise E. Blackmar, are returning thither after a sojourn in the United States. They both go to Lucknow, the former to take charge of the prosperous Girls' Boarding School which she founded there, and the latter to prosecute the zenana work. Miss Emma L. Knowles, sister of Rev. J. H. Knowles of the Newark Conference, and Rev. D. C. Knowles of the New Hampshire Conference, goes out to take charge of the Girls' High School at Nymee Tal, Miss Ellen Warner, who has been for the past ten years preceptress in the ladies' department of Baldwin University at Berea, Ohio, goes to aid our new mission work at Rangoon in opening a Girls' High School. Her long experience and pre-eminence

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, November 1.

The cashier of the Mechanics National Bank of Newark, N. J., confesses to a misappropriation of \$2,000,000 of its funds; the bank has suspended.

Noisy demonstrations occurred in several of the churches of Dublin on Sunday, when Archbishop McCabe's pastoral letter in opposition to the Land League was read.

The German Liberals expect to have a hundred members in the next Reichstag.

Wednesday, November 2.

There was a reduction of \$13,321,458 in the national debt during the month of October.

The latest returns from the election in Germany show that 66 Conservatives, 100 Catholics, 93 Liberals, and 36 malcontents were chosen to the Reichstag.

Snow fell in London and in various parts of England yesterday; in some sections it was two feet deep.

Joseph K. McCammon has been appointed by the President, Commissioner of Railroads, in place of Mr. French.

The friends of Prof. Robertson Smith, at Edinburgh, have made him a present of about \$5,000 worth of books.

Thursday, November 3.

An important arrest of Nihilists has been made in St. Petersburg.

The French visitors to the Yorktown centennial were the guests of the city of Boston yesterday.

The recent overflow of the Mississippi caused an aggregate damage to property of nearly \$3,000,000.

The total debt of the city of New York is \$99,261,193.

The Pull Mail Gazette denies that there is any deposit in the bank of England to the credit of the confederate government.

St. Stephen's Memorial Church, Lynn, erected by the late Hon. E. R. Mudge, was dedicated yesterday.

Friday, November 4.

A trial is in progress at the patent office, Washington, to determine who originally invented the telephone.

A motion to set aside the criminal information in the Star-route cases was argued in the Supreme Court of the District of Columbia yesterday.

The German visitors to the Yorktown centennial arrived in this city yesterday.

M. Brisson was yesterday elected president of the French Chamber of Deputies.

Saturday, November 5.

Mr. Foster, U. S. Minister to Russia, has resigned.

The U. S. Treasury will, on each Wednesday of the present month, redeem \$2,000,000 of three and a half per cent. bonds.

The President has decided to appoint the 24th inst. as a day of national thanksgiving.

Spain has decided to release all her political prisoners.

Monday, November 7.

Business at Oshkosh and Fond du Lac, Wis., is practically suspended by the overflow of Lake Winnebago.

Nearly two hundred and fifty "suspects" are imprisoned in Ireland, and there are 16,000 applications to the land commission to fix "fair rents."

The Eagle dock at Hoboken, N. J., was burned last night, entailing a loss of a quarter of a million. Several vessels narrowly escaped destruction.

The official report of the deficiency in the accounts of the defaulting cashier of the Mechanics Bank of Newark, N. J., is \$2,411,000.45. The examiner estimates that the depositors will receive from 50 to 60 per cent.

A LITTLE INDUSTRIAL WORLD.—The building occupied by Paine's furniture store and manufactory covers 22,000 square feet of land, and the seven stories form a little world containing much to interest and delight the visitor. From the basement, where skilled artisans cut and carve their lovely woods, to the seventh floor, where are nearly fifty persons differently employed,—women making mattress covers, using machines, and making fancy lampreys, and upholsterers with their long needles. The colors and fabrics here remind one of a milliner's or modiste's apartments. In the finishing-polishing and gliding rooms the amount of work done is remarkable. The system is perfect. "Every man in his own place," seems to be the motto. At every angle, and in every stage of finish, elegant things are to be seen,—an ebony music cabinet, one of the finest specimens of carving, a beautiful sideboard in cocobolo finish, an antique table, chamber-sets in Queen Anne style, renaissance or Gothic, and many other things to compare. On the third floor, as well as the second and first, are the spacious apartments for displaying the finished results of all these departments of labor. The progress made in chamber sets, in general style and design, increasing not only their elegance but their usefulness and convenience, is remarkable. Here is to be seen an ebony chamber set for a princess. Surmounting the bedstead and bureau are carved cherub heads, with roses and other flowers clustering about in natural profusion, with ripened grain or grasses. Doves repose at the corners, and a chain of Indian woods extends around. There are other sets in black walnut, carved in graceful vine patterns, set off with panels of burl. One set is finished in small carved fans, opening out to clusters from the corners and edges; another in open Grecian pattern; others with panels of light wood inlaid in floral designs with a little bright color introduced; mahogany sets with fancy marble tops, the pink Knoxville being especially attractive. None of the furniture is made top-heavy as formerly, and no rude carving, stuck on or slightly screwed on, is permitted to threaten the unconscious sleeper. — Boston Thru Advertiser.

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ORGANS AND PIANOS.—A great opportunity is now offered our readers to buy Pianos and Organs at extremely low prices. Attention is called to the large advertisement of the Hon. Daniel F. Beatty, Mayor of Washington, New Jersey, which appears in this issue. An Organ or Piano is the most suitable Holiday Present, and we advise those who wish an instrument to order from Mr. Beatty. Read his advertisement.

NEVER BEFORE have Joel Goldthwait & Co., 169 Washington Street, offered the public so choice a stock of American carpets as now.

"I have used Simmons' Liver Regulator with successful effect in bilious colic and dyspepsia. It is an excellent remedy and certainly a public blessing." C. Masterson, Sheriff of Bibb Co., Ga.

FADED OR GRAY HAIR gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

Let none of our readers fail to read the advertisement of Messrs. Houghton & Dutton. This enterprising firm are offering the public some very choice goods at low prices. Give them a call.

WHAT'S SAVED IS GAINED.—Workingmen will economize by employing Dr. Pierce's Medicines. His "Pleasant Purgative Pellets" and "Golden Medical Discovery" cleanse the blood and system, thus preventing fevers and other serious diseases, and curing all scrofulous and other humors. Sold by druggists.

THERE IS MORE STRENGTH restoring power in a 50 cent bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find it a wonderful invigorant for mind and body.

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Our Great Annual Sale of Massin Underwear will commence on the First Monday in January, 1882.

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